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PUBLISHERS' NOTE

These are the days when the world is very busy running after material achievements. For a worldly mind blinded by gross sensuality nothing beyond the ken of material sciences appears to have any value or charm. Progress is always conceived and measured by them in terms of worldly goods and chattel. The materialistic philosophy has many a camp-follower, and the prophets of the creed of "Eat, drink and be merry" are also increasing in number. As a result, the world has become a veritable battlefield, because fight is inevitable where innumerable individuals actuated by insatiable ambitions run after enjoyments and objects which are limited in number and conditioned by so many relative causes. This earthly plane is finite, limited and subject to change and destruction. Unless some saving power comes to the rescue of humanity to extricate it from the hopelessness of inadequate concepts and imperfect ideologies, the humanity would be irretrievably lost.

This saving power should be necessarily the opposite of the materialistic forces, and should lead a man to the real goal and achievement of human life. Really they should be more powerful than the materialistic forces lest they lose the battle. The world has always been fortunate to have the support of such spiritual powers which remedied the ills of humanity, and bestowed a new lease of life, full of light and happiness, on its votaries. It is a pity only a few always sought for light!

We place before the beloved aspirant-world another work of Master Sivananda, the Master of the New Age, containing a masterly exposition of the principles and methods of practice of the life-saving spiritual science.

Aptly it has been named as "DIVINE NECTAR", as the aspirant once tasting a drop of it will not rest content until he gulps the whole lot. Siva's writings are not pedantic boredoms, but a sweet music of depth and beauty thrilling its hearers and readers, and transforming them top-to-bottom unawares. They are simple, directly addressed and unfailing in hitting the desired target.

Dear Reader, dive deep into the nectarine writings of this work and be blessed.

—THE DIVINE LIFE SOCIETY

UNIVERSAL PRAYER

Thou art, O Lord! the Creator of this Universe. Thou art the Protector of this World. Thou art in the grass and the rose. Thou art in the sun and the stars. Salutations unto Thee, O Destroyer of the cycle of births and deaths! Salutations unto Thee, O Bestower of Bliss and Immortality!

O Sweet Lord! May I be free from the bonds of death. May I never forget my immortal nature. May I be able to look upon all beings with equal vision! May I attain the Supreme seat of Brahman! May I be free from impurity and sin! May I know my real essential nature.

Adorations to the Supreme Being, Who dwells in the hearts of all beings, Who is in the fire and water, Who is in the plants, herbs and trees, Who is in the stone, brick and iron bars, and Who is pervading the whole universe.

I bow to Thee, O Secret of secrets! I bow to Thee, O Indweller of our hearts! I bow to Thee, O Silent Witness of all activities of all minds! I bow to Thee, O Inner Ruler of all beings, who pervades and permeates and interpenetrates all things of this universe.

Salutations to Thee, the Supreme Lord! Thou art without beginning and end. Thou art the flower.

Thou art the bee. Thou art woman. Thou art man. Thou art the sea. Thou art the waves. Thou art the old man tottering with a stick. Thou art the saint. Thou art the rogue.

Thou art Light Divine. Thou art Light of knowledge. Thou art the Dispeller of darkness. Thou art the Supreme Guru. Thou art beyond the reach of mind and speech. Thou art beyond any kind of limitation. Thou art the Self of this universe.

Thou art Self-luminous. Thou art without parts, without actions, without limbs, without any taint or fault, without birth and death. Thou art our Father, Mother, Brother, Friend, Relative, Guru and Sole Refuge. Thou art the embodiment of Peace, Bliss, Power, Knowledge, strength and Beauty.

O All-merciful Lord! Through Thy Grace, may I realise Truth. May I always entertain sublime thoughts. May I realise myself as the Light Divine. May I serve humanity with Atma-Bhava. May I be free from greed, lust, egoism, jealousy, hatred. May I behold the one sweet immortal Self in all beings. May I realise Brahman with pure understanding.

May that Light of Lights ever guide me! May He cleanse my mind of all impurities! May He inspire me! May He bestow on me Power, Courage and Strength. May He remove the veil in the mind. May He remove all obstacles in the spiritual path. May He make my life happy and fruitful. I bow to Thee, O Lord of Lords, O God of gods, O Deva of Devas, the Brahman of the Upanishads, the Support for Maya and Ishvar, the Supreme Bridge to Immortality.

Om Shantih! Shantih! Shantih!

QUESTIONS AND ANSWERS

Q.: How can a person who has been thinking in a negative way for a long time, change to positive thinking?

A.: Let him start with some positive suggestive formulas "I am hale and hearty. I am healthy. There is nothing wrong with me. I was under a misconception of my own abilities and capacities. Now I have realised my real nature." Let him do it with the help of some advanced person in Yoga or a devotee of the Lord. Let him start with a prayer to the Lord. Let him make prayer a part of his daily life and a must in life. All negative thinking will end and he will become quite normal.

Q.: Is it true that some gem stones have beneficial properties?

A.: Yes. They can help one to a certain extent.

Q.: Will you please tell me the name of the King by whose name India is named?

A.: King Bharata. This country is called Bharatavarsha after him. Now they call by the name of India.

Q. What is your opinion of drugs and their effects on the nerves?

A.: Drugs do exercise influence on the nerves and the mind, particularly those in which alcohol is mixed.

Q.: Do you think Yoga teaching is the answer to the overpopulation problem?

A.: Yes. Restraint is the remedy for overpopulation.

II

(Taken from "Film India, " May and July 1960 Issues)

Q.: My spiritual development is nil despite 25 years of age?

A.: And you are a very intelligent man otherwise. What a pity! And a greater pity, seeing that you should be named Ram, a constant prayer of every Hindu in distress. At least for my sake you report to me next year that you have read all the works of Swami Sivananda.

Q.: In the group photograph you look so insignificant before Swami Sivananda.

A.: Swamiji gets Government grants. I get Government tax threats.

Q.: I want to see the land of milk and honey.

A.: Go to the Sivanandashram in Rishikesh. You will get both milk and honey without money.

III

(Taken from "Mother India, "April 1962 Issue)

Q.: How to guarantee a good position in the next birth:?

A.: That is the one thing we can do without the help of God. Follow Swami Sivananda's Mantra "Be good. Do good."

Q.: How rich is Swami Sivananda?

A.: The Samsara of a Sannyasi cannot be measured in money. Swamiji's estate is a spiritual empire spreading to various countries.

Q.: Does Swami Sivananda ever sing?

A.: Swamiji is a singing Sadhu. He sings in English, Tamil, Hindi, Telugu and Sanskrit. And he sings beautifully because he sings the songs of God in the melody of divine faith.

ॐ

February 10th, 1957

Sri Pannalal,

What is Divine Life?

To shed the animal in man and to sublimate the human in him into the Divine; to express this sublimation in his daily, hourly life in thought, word and deed—that is Divine Life.

To pray, to do Japa, to sing His glory, to do Kirtan, to meditate on the Lord, is Divine Life.

Sivananda

DIVINE NECTAR

SAYINGS OF SWAMI SIVANANDA

1. O Seeker! Know what you seek and then seek.

2. Fame, power, wealth, and sex are the four doors to the fort of self-degeneration and imprisonment.

3. Work, Work, Work. Work is worship; dedicate it to God.

4. A luxury of today becomes a necessity of tomorrow.

5. Renunciation will make you an Emperor of the three worlds.

6. The longing to attain an ideal dies if no effort is made.

7. Criticism shows you your weak points and forewarns you against troubles and failures.

8. Death is only a change for a better state. Therefore fear not death.

9. Every mistake brings its own lesson. Mistake is your best teacher.

10. All troubles and sufferings contain the hidden seeds of good.

11. Self-effort is necessary for the attainment of God-realisation.

12. Spiritual effort must be continuously renewed and patiently persisted in.

13. Like walking on the razor's edge, the spiritual path is difficult.

14. As you proceed onwards along the spiritual path, joy, peace and bliss deepen and deepen.

15. Success often comes to those who dare and act. It seldom comes to the timid.

16. Om is your best companion in life, because it gives you Immortality and Eternal Bliss.

17. Unless you are inspired by spiritual ideals, it is difficult to keep the sexual instinct in check.

18. Self-realisation is not for the cowards and weaklings, but for the brave, courageous and strong.

19. If you are good, the whole world will be good for you.

20. God gives everything, but He is a very great miser in giving Bhakti or devotion to His devotees.

21. This marvellous world is a great University of Wisdom. Learn lessons and become wise.

22. Live not to satisfy your palate and the senses, but live to realise the Self within.

23. Moderation in everything is the key-note for success in Yoga.

24. Association with saints and sages is difficult to get. They are inaccessible. Such association is unfailing in its results.

25. Dwell in the Divine. Live and move in it. Get absorbed in the Divine Flame.

26. Laziness is the father of disappointment and failure.

27. The essential condition of spirituality is the annihilation of the lower self and rooting out the desire for sensual pleasure.

28. Desire causes misery and anxiety. Abandon all desires. Be serene and happy.

29. Dispassion is the enemy of the senses and the friend of Pratyahara.

30. Practise withdrawal of the senses one by one.

31. Peace, immortality and eternal bliss can be obtained in God alone.

32. If you control the Prana, you can control the mind easily.

33. Remain in the world without getting tainted by it, just like the lotus in water.

34. No vision of truth or no vision of God is possible without annihilating the ego.

35. As food is necessary for the body, prayer and meditation are necessary for the Soul.

36. Dispassion and renunciation pave the way to the Infinite.

37. A true unity of heart is the real remedy for the diseases of separatism, hatred, hostility and a great deal of misunderstanding among individuals.

38. To become one with the infinite and to serve God in all creation should be the goal of life.

39. Discrimination and dispassion are the two wings of the soul, which will take you to the everlasting home of freedom and blessedness.

40. A true understanding of Dharma alone can bring peace to the world.

41. He who dies to the lower self, rises to the Immortal.

42. There is nothing more elevating and sublime than to be a witness to the living divine Presence in all beings, and to strive to awaken that consciousness in others, too.

43. The root evil which has brought about your bondage is Moha.

44. The objects of the world act as intoxicants. Money is opium. Man to woman, and woman to man is wine. Position is Ganjah. Power is brandy. Landed property is champagne.

45. Mind is the bundle of the memories of yesterday and day before yesterday.

46. Never sit idle, craving God to help you; but be up and doing.

47. The thinker, the experiencer, is not separate from what is experienced.

48. Find out the speaker of speech, the seer of sights, the hearer of sounds. You will attain immortality.

49. There is no greater error than spiritual pride. Moral and spiritual pride is more dangerous than the ordinary pride of wealth and power.

50. Renounce the world and realise the Self.

51. The initial stages in Sadhana will be one of ups and downs.

52. Instruction in material and practical affairs should keep pace with instruction in Divine things.

53. Peace, God, Atman, Brahman, Immortal, Emancipation are synonymous terms.

54. The flesh wars ceaselessly against the spirit. Therefore be ever vigilant.

55. You will yourself have to lead a pure life. Your preceptor cannot do this for you.

56. The Lord's ways are mysterious. There is something good in all seeming failures. You are not to see that now. Time will reveal it. Be patient.

57. Never worry about what other people say or think. Do the right. Have a clear conscience and roam about happily.

58. Your strength should not be the strength of gun and bank-balance. It should be the invisible strength born of wisdom and discrimination.

59. Do not hate the evil-hearted, the jealous and the selfish. It is they who promote your salvation.

60. The evil man throws dust in the eyes of his discrimination and discernment.

61. Obstacles and unfavourable circumstances are God-sent chances to make you more steady and strong in will.

62. Be good. Do good. Serve, love, give, purify, meditate, realise. This is the religion of Siva. This is the religion of the members of the Divine Life Society.

63. It is divinity that shapes, not only your ends, but also your acts, your words and thoughts.

64. There is no duality in reality. All modifications are illusory.

65. Be righteous and selfless in principle. Then your actions will automatically be moral.

66. He who is vicious, selfish and arrogant who has not controlled his senses, who has no concentration of mind cannot attain self-realisation.

67. Do not be hasty. Restrain your emotions. Think quietly. Have a serene mind. Act prudently, cautiously, intelligently.

68. Selflessness needs no extraneous expression.

69. One of the greatest needs of life is meditation on spiritual values.

70. Enter the silence. Pray to the Lord. Listen to the Lord.

71. Commence your journey on the divine path from today. All your anxiety and worry will end then and there.

72. Science is not the enemy of religion but a preparation for it.

73. Solve first the “Who am I”? problem. All other problems will be automatically solved.

74. That something which is yet beyond the scientist's invention is God.

75. A true knowledge of God, man and the universe is to be obtained from Guru.

76. When you are doing Sadhana regularly, when you are going into God, there is no despair.

77. Spiritual Sadhana is an uphill work. You must have tremendous patience and perseverance.

78. Life is not fully lived, life has not been fully realised, if you do not serve and love entire humanity.

79. Nothing will die. All things will change. This is the fundamental truth.

80. Production or destruction are only phenomena. In reality, there is nothing produced or destroyed.

81. Deep, deep is the supreme Silence. Peace of the Soul is Infinite, Immeasurable.

82. The nearer one approaches the Truth, the happier one becomes. For the essential nature of Truth is positive Absolute Bliss.

83. Not any philosophy can be visualised without self-analysis.

84. Do not bother about spiritual experiences. Go ahead with your Sadhana. Knowledge dawns of its own accord.

85. Book learning or erudition is only chaff. Knowledge of Atman alone is the kernal of essence.

86. Follow the right unswervingly, at any cost, Care not for public opinion or criticism.

87. The Seer is the unchanging, non-dual Atman or Soul. The seen is the changing, visible universe and the mind.

88. Release or freedom lies in the loss of the little self or self-arrogating personality.

89. Without developing intuition the intellectual man remains imperfect.

90. The first step in the spiritual path is the selfless service of humanity.

91. Wish good to all beings. This will enrich your life and make you happy and peaceful.

92. The secret of beauty is not dress and ornaments, but good character and the possession of divine virtues.

93. Selfless service is the watchword along the road to salvation.

94. An hour's service of the sick with divine Bhav is better than a year's pilgrimage to Tirthas.

95. The moment ignorance is dispelled or duality is removed, Moksha is experienced.

96. The secret of true life is in the love of God and the service of humanity.

97. Make discrimination-cum-non-attachment your sword to cut the tree of Samsara.

98. Each time you yield to the dictates of sensual pleasure, you weaken your power of resistance.

99. Control the tongue. You will control all desires.

100. There are pitfalls in every step in Yoga. Therefore have a Guru or guide to lead you on.

101. Smoking is a greater curse than drink. Give up smoking at once, from today.

102. God walks in the garb of a beggar. He moans in pain in the guise of the sick. Open your eyes. See Him in all. Serve all. Love all.

103. Where is peace? It is in the heart of a desireless man who has controlled his senses and the mind.

104. Peace and bliss are not to be found in books, churches or monasteries. It is realised when knowledge of Atman dawns.

105. You have wasted much your life. A little time is left. Make the best use of it. You too can realise God and be ever happy.

106. The real life consists of discipline, devotion, study of sacred scriptures and meditation on God.

107. Sadhana is catching hold of one ideal and sticking to it at all costs, even at the risk of life.

108. Life on earth is a school for wisdom and realisation of the Self or Atman.

109. Passion makes one beggar of beggars and blind.

110. Life and society cannot exist without struggle or fighting.

111. Renunciation is not mere asceticism. It is annihilation of selfishness, egoism and cravings.

112. Never behold life physically. Study it psychically. Realise it spiritually.

113. A real hero rejoices in suffering.

114. A vacant mind is ever distressed. It is the devil's workshop. Be thoughtful.

115. Every failure is a stepping stone to success. Nil desperandum. March forward, O hero!

116. Continue Japa and meditation. You will feel joy and taste bliss inexpressible after some time.

117. Sadhana is a spiritual quest that ennobles this meaningless life with a grand and sublime meaning.

118. Acquire spiritual strength by resistance to the opposites.

119. Self-realisation must become a passion with you.

120. Sensual pleasure, like Ghee when poured on fire, intensify all the more, when enjoyed.

121. You need not wait for ethical perfection, before you start meditation.

122. Ignorance is a kind of potent anaesthetic. Original ignorance is the same thing as the original sin.

123. Drive this body-car intelligently. Relax perfectly. Breathe rhythmically. Meditate regularly. You will enjoy happiness, health and long life.

124. Life glides on the joyous wings of hope.

125. Let good thoughts be the rosary of every mind.

126. O Ram! That which quickens Self-realisation, that which bestows awareness, is initiation.

127. If you can drink nitric acid, you have done no better than a straw. If you can chew iron nails and glass pieces, you have done nothing. This has nothing to do with Yoga. Conquer the mind. You have done everything.

128. An act is good if it is prompted by a good motive and good will.

129. Care not for criticism when you are in the right path. Yield not to flattery.

130. Tolerance is a sign of advancement in the spiritual life.

131. Everyday people are dying around us and yet men think they will never die. This is Maya.

132. The chief beauty of life is sacrifice of one's dearest interest at the altar of Truth.

133. The end of life is spiritual illumination.

134. There is an Unchanging and Permanent thing behind the ever-changing and ephemeral phenomena.

135. Your only duty is to realise God. This includes all other duties.

136. Blame and praise are sheer vibrations in the air. Soar above them.

137. Every disease is a Karmic purgation.

138. Be thou as compassionate as Buddha, as pure as Bhishma, as truthful as Harischandra, as brave as Bhima.

139. Feel that you are serving the Lord and the Lord alone in the members of your family.

140. Life is rich, if you are simple and humble.

141. All works are equal service of humanity as a whole and have the same merit. There is no such thing as menial service.

142. Mind is at once the venue of man's bondage and release.

143. In the beginning Japa and meditation are very dry and unpalatable and distasteful.

144. More than food, water and fire, man's need is sympathy, kindness and brotherhood.

145. Vain Pundits with pedantry get the whey only, churning the Shastras, but devotees get the butter.

146. Regain your lost divinity. There is no time to lose. Death marches close to your heels.

147. Uncongenial atmosphere, unfavourable environments and obstacles will help one only in carrying on the struggle more vigorously.

148. Remember God at all times. If you cannot do this, remember death all times. Either of the two will lead to emancipation and freedom.

149. A saint prevents many ship-wrecks in the lives of many human beings.

150. He who practises renunciation and meditation, serves the world more than the social and political leaders, platform lecturers and founders of institutions.

151. You can give up wife and children. You can abandon wealth, but it is difficult to relinquish fame.

152. You live, because you share the universal life.

153. Anger and lust are the twin enemies of peace, devotion and wisdom.

154. That which is beyond caste, creed, family and lineage, that which is free from differentiation is Brahman or the Infinite.

155. Truth Absolute can be that which is one without a second, non-dual and homogeneous.

156. There is nothing that cannot be attained in the fourteen worlds by that man who is a perfect celibate.

157. The King of England renounced an Empire for the sake of a woman. How much greater renunciation you should have, if you wish to attain God-realisation.

158. Pocket insults when offered. Distribute a few pies to the lame, blind and to the hungry mouths as you walk along the street.

159. To feel “I am non-doer and non-enjoyer" is Jnana.

160. Materialistic life leads you to fear, anxiety, birth, decay and death, as there is no essence of Immortal Soul in it.

161. Discrimination between the 'seer' and the 'seen' is the road leading to the realisation of the Truth.

162. Man complicates his life by increasing his desires for more and more objects.

163. Even little meditation daily will raise you a little higher and a little nearer to God.

164. Luxury is a curse. It will weaken you.

165. If you want God you must turn your back to worldly enjoyments.

166. You are creating a hell through your own thoughts. Think of the good.

167. The most devitalising and demoralising of pleasures is the sex-pleasure.

168. Real religion is one. It is the religion of the heart or the religion of Vedanta. It is life-ever-lasting in the Eternal.

AMRITA VANI

1. Reform yourself. The Society will reform itself.

2. The only thing worth seeking in life is God.

3. Character is not developed in a day.

4. Build your character; you can shape your life.

5. God is an embodiment of love, wisdom and bliss.

6. Love all, embrace all. Be kind to all.

7. God is Truth. Truth is God.

8. Be good. Do good. This is Life Divine.

9. Adopt the triple motto: Ahimsa, Satyam, Brahmacharya.

10. If you are established in Ahimsa, you have attained all virtues.

11. If you control the tongue, you have controlled all the senses.

12. Purify your heart by selfless and humble service. Learn to realise that sensual pleasure is never complete and full.

13. The attainment of perfection is the goal of human life.

14. True love is the greatest power on this earth.

15. Nothing is impossible to be achieved through God's name.

16. Emotional excitement is not devotion to God. Devotion is pure love.

17. There is one panacea for all ills: the Name of God.

18. Nothing is greater than the Name of God.

19. Meditation will bring light in your heart.

20. The purpose of life is attainment of immortality.

21. Train yourself in the language of God. Silence is His language.

22. Views and opinions are different aspects.

23. Admit your fault and weakness. Then alone will you evolve.

24. Immortality is thy birthright. Realise this now and here.

25. God is beyond human imagination but He is a living Reality.

26. Be frank and simple like a child.

27. Religion is a means for attaining the goal of life.

28. Look within and know the Truth.

29. There is no copyright in God. His property is for Universal use.

30. The way of Self-sacrifice, Truth and Love is the way to God-realisation.

31. Even an atheist begins to pray to God when he is in serious trouble.

32. By learning many bitter lessons in the world, one grows wiser and stronger.

33. All sorts of scattered thoughts come and go in the mental factory. To control them is Yoga.

34. He who is desireless, is the richest man in the world.

35. An act is good if it is prompted by a good motive and goodwill.

36. Divine Grace should back up personal effort. Then alone God-realisation is possible.

37. Lead a life in conformity with perfect virtue and the voice of the Divine within.

38. No real philosophy can be visualised without self-analysis.

39. God is formless and yet He is the form of all forms.

40. If you want heaven on earth, all people would have to become saints.

41. Little acts make great action.

42. Do not marry if you wish to realise right now.

43. Ever live within your income.

44. Remember time is more precious than money.

45. Save when you are young to spend when you are old.

46. Never remain idle.

47. Keep your mind fully occupied.

48. When you go to bed think over what you have done during the whole day.

49. Good company and good speeches are the signs of virtue.

50. The memory of pleasant things and duties well done, lives for ever.

51. Face the worst bravely, fight for the best boldly.

52. Everything in the world has a bright side.

53. Always try to look at the bright side of things.

54. The world is like a mirror. If you smile, it smiles, if you frown, it frowns back.

55. An expensive wife makes a pensive husband.

56. Physical beauty is skin-deep.

57. Aim at perfection in everything.

58. Cultivate consideration for the feelings of others.

59. A virtuous action is never lost.

60. He who sows courtesy reaps friendship.

61. He who plants kindness gathers love.

62. Youth is the opportunity to great actions and to become a great man.

63. Don't speak without thinking, don't act without reflecting.

64. It is better to lose than play foul.

65. Young men think old men fools and old men know young men to be so.

66. Life is thorny and youth is vain.

67. A lazy man is the beggar's elder brother.

68. Idleness is the hunger's mother and theft's full brother.

69. Neither wealth nor rank will ensure happiness.

70. Happiness is within.

71. A guilty mind always suspects others.

72. Attend carefully to details.

73. Never despair. Nil desperandum,' Plod on.

74. Watch carefully over your passions.

75. Be prompt in doing all things.

76. Sacrifice money for the principle.

77. Consider well, then decide positively.

78. Endure trials patiently.

79. Respect the counsel of your parents.

80. Fight life's battles bravely.

81. Be polite, courteous, observe good manners.

82. Do not injure another's reputation.

83. Never try to appear what you are not.

84. Do not multiply friends.

85. Do not utter falsehood for any consideration.

86. Keep your mind away from evil thoughts.

87. The destiny of a nation lies in the hands of her women.

88. Glory of Indian women is the glory of India herself.

89. The Society in which women are not honoured will surely perish.

90. A girl without simplicity and purity is not worthy of appreciation.

91. Contentment is immense wealth.

92. Progress is the law of Life.

93. There can be no endeavour where there is no hope.

94. The beginnings of all things were small.

95. Luxury is artificial poverty.

96. Luxury is the enemy of peace.

97. Friendship stops when borrowing begins.

98. Patience is the key of self-realisation.

99. Character is the true life's pillar.

100. A liar should have a good memory.

101. Working without a method and a plan is to sail without a compass.

102. A real friend increases your happiness and shares your sorrows.

103. One rotten apple spoils the whole basket.

104. Let the dead past bury its dead. Present is all in all.

105. Loss of temper is loss of sense.

106. I am Thine. All is Thine. This is the best prayer.

107. Thy will be done, my Lord.

108. Thought must agree with your word and word with your deed.

109. Depend upon God. Care not for the morrow.

110. Learn lessons from the birds and animals.

111. Conquer laziness by Asanas, Pranayama and light Sattvic food.

112. Forget and forgive. You will become Divine.

113. Forget the Past. Begin life afresh.

114. Face life boldly. A glorious future is awaiting you.

115. Be not a victim to imaginary ills and diseases.

116. Unless an aspirant serves with Atma-Bhav, he lives in vain.

117. Do not be deceived by the charm of external objects. It is an illusion.

118. Whip the mind. Goad the mind. Crush the ego.

119. When you surrender yourself to the Lord, there is no need for you to look after yourself.

120. Be strong. Be courageous. Nothing can obstruct you.

121. Enthrone the Lord in thy Heart.

122. Be a hero in the internal fight. right.

123. Have the goal in sight. Disseminate what is

124. Respect the views, opinions and sentiments of all.

125. There is some truth in everything.

126. Strive for Divine Life. You will attain eternal peace.

127. Spiritual Sadhana alone can transform you into Divinity.

128. Walk in the foot-steps of the great Saviours. and Saints of the world.

129. Thirst for the vision of God. Have real spiritual hunger.

130. Expand. Evolve. Grow.

131. Look within. Gaze within. Remove the veil.

132. Be serene. Be firm.

133. Be humble. Be simple. Be gentle. Be sweet.

134. Be up and doing. You will attain success in everything.

135. Develop virtuous qualities.

136. Establish good habits. Eradicate evil habits.

137. Life is very precious. Time is very precious.

138. This world is a great School.

139. This world is your silent teacher.

140. Give no leniency to your mind.

141. Untruth is a lesser truth. Evil is a lesser degree of goodness.

142. Bhakti reveals itself when there is selfeffacement.

143. You cannot know the Love of God, till you remove your sense of I-ness.

144. He who pursues the path of wisdom must have discrimination first.

145. Bhakti is its own fruit. Bhakti is its own result.

146. Feel that you are serving the Lord and the Lord alone in the members of your family.

147. Innumerable are the ways that lead to God.

148. If you are sincere, you will surely attain God.

149. When you love God you love everything.

150. Everything is God's manifestation.

151. When you love God this entire world becomes dear to you.

152. The highest use of life is to live it in the service of all beings.

153. Love knows no reward. Love knows no fear.

154. Life and love are imperishable.

155. How hollow is life mundane; Trust not the senses.

156. Saturate your mind with thoughts divine.

157. Purify your mind through discipline.

158. God is immanent in the Universe.

159. God dwells in everyone as life and consciousness.

160. There can be no religion without vairagya.

161. Divine Grace is the fruit of self-surrender.

162. There is no pleasure in things finite.

163. Samadhi is direct knowledge of the Supreme Self.

164. Be prepared. Live as though you are even now about to die.

165. Love the Lord alone.

166. Yearn for the Lord alone.

167. Atma is nearer than the dearest of things, it is nearer than the nearest.

168. God reveals Himself in the form in which the devotees love Him the most.

169. The only thing worth seeking after is God.

170. God alone exists. All else is vanity.

171. Real Gurus and real aspirants are rare.

172. Ignorance is the cause of bondage.

173. Hold aloft the Banner of Righteousness.

174. Be catholic and liberal in your views.

175. Freedom and peace are our two legs.

176. Love and bliss are our two eyes.

177. Self-knowledge is our mouth.

178. Perfection is, indeed, our heart and soul.

179. All creation is the family of God.

180. This world is sustained by the Power of God.

181. Truth is eternal life and existence.

182. Untruth is change, decay and death.

183. That which never changes and is unrestricted by anything, is Truth.

184. Have the wealth of Wisdom. This is the richest treasure.

185. Knowledge is the Supreme quest.

186. Philosophy is the art of perfect life.

187. Man is a trinity of body, mind and soul.

188. The human body is a world in miniature.

189. He who has no discrimination is really blind.

190. Desire is the root-cause of birth and death.

191. A wise man attains perfection.

192. Your thoughts play a very important part in your life.

193. One does not move without purpose.

194. Life is a lightning flash of breath.

195. All humanity is one in substance.

196. Prana or energy is the driving power of the world.

197. Eternity is perpetual changelessness.

198. No materialistic venture can bring ultimate good.

199. The urgent need of the world is ideal men and women.

200. Spirituality has selflessness as its vital force.

201. Be not led away by the demoniac forces of malice and hate.

202. Atman is declared as Shanta, or the Ever Peaceful.

203. Spread the Gospel of peace everywhere.

204. Marriage is the greatest bondage.

205. Peace is an ornament of a Saint, Sage, or a Yogi.

206. Real inner peace is independent of external condition.

207. Real culture is the attainment of Selfrealisation.

208. The cultural integration of the masses makes a nation great.

209. The culture of India is rooted in eternal values.

210. The passage of time has not diminished the glory of Indian culture.

211. The Supreme source of life is God.

212. The way to God is through the heart.

213. To define God is to deny Him.

214. God is the only solace of life.

215. There is nothing that can be precisely compared with God.

216. God's beauty is love, and His love is supreme beauty.

217. Religion is nothing but love for God.

218. Religion promotes Universal Brotherhood.

219. It is wrong to force only one type of religion on all mankind.

220. The essence of religion is Divine experience.

221. Religion is better understood when it is more and more practised.

222. Where there is no Dharma there is no happiness.

223. Nothing can save you except Dharma.

224. The right must triumph always ultimately.

225. Morality is the gateway of true religion.

226. Goodness is the way to true happiness.

227. A kind word said to a suffering man, is charity.

228. Pain is the result of sin; happiness is the reward of virtue.

229. Good conduct is the cause of happiness.

230. Education is the root; culture is the flower; wisdom is the fruit.

231. Education must be based on sound philosophy of life.

232. An empty mind is the workshop of the devil.

233. The wise diversely speak of the one Being.

234. That you are imperfect means that there is a perfect Being.

235. Make Yoga the only purpose, aim and real interest in life.

236. Plunge in Sadhana now, and realise God.

237. Do or die.

238. Desire is the greatest impurity of the mind.

239. Live to serve humanity.

240. Science is not the enemy of religion, but a preparation for it.

241. Every disease is a Karmic purgation.

242. Make your mind your friend.

243. Control your mind and the senses. This is the greatest victory.

244. Let prayer be basis of your life.

245. Whatever happens, receive it with a smiling face.

246. The preceptor will only point out the way.

247. In knowledge and austerity is the secret of spiritual courage.

248. Wisdom, not wealth, is the way.

249. Truth, love, beauty and goodness are one.

250. Belief determines conduct; thought determines character.

251. Learn to discriminate between the real and the unreal.

252. Thou art a pilgrim here.

253. Separation from beloved objects is suffering.

254. Wisdom of the Self is the ripe fruit of the beautiful flower of virtue.

255. If you wish to be strong, be pure.

256. All virtues revolve round Ahimsa.

257. Sense-control leads to peace and happiness.

258. A Good word for a bad one is worth much but costs little.

259. God tries most severely those whom he wishes to bless.

260. Devotion cannot co-exist with any desire.

261. The mightiest force in the world is the silent power of love.

262. The Lord's name is elixir, ambrosia and divine nectar.

263. Repeat the Lord's name with every breath.

264. Mistake not sentimentality for love.

265. Train your tongue to utter nothing else but His sweet names.

266. The Lord demands your whole heart.

267. The Divine Grace is life's greatest treasure.

268. God is your ever-watchful guardian.

269. Faith is belief in the Unknown.

270. Life is a dreary waste when it loses its faith.

271. Sincere prayer draws the Grace of God.

272. Pray at least for five minutes daily when you get up and when you go to bed.

273. The duty of a devotee is to love God and to know God.

274. He who beholds the Lord in all beings and all beings in the Lord is the best of Bhaktas.

275. A true devotee hates none. He embraces all.

276. A devotee is an instrument of God.

277. Grief does not exist for a devotee of the Lord.

278. A Bhakta and a Jnani meet on a common platform.

279. Love does not stand in need of proof because it itself is proof.

280. Love is great binding force.

281. Love neither judges nor condemns anyone.

282. Devotion is better than dry intellectual knowledge.

283. Death of faith in the Lord is the death of the life of your spirit.

284. God alone is your own. You have none else to call your own.

285. Yoga confers self-mastery.

286. Moderation in everything is the key-note for success in Yoga.

287. Ahimsa is the acme of bravery.

288. If you are truthful, all the other virtues will come to you in time.

289. The practice of Brahmacharya results in good health and abundant vigour.

290. True glory lies in the silent conquest of mind.

291. Mind is at once the venue of man's bondage and release.

292. The greatest war is the war with the mind.

293. Self-control is the very key to beatitude.

294. If you want rapid progress in the spiritual path, watch every thought.

295. Thought is a finer manifestation of being than ether or energy.

296. Thought decides the future.

297. Every thought must have a definite purpose.

298. Trust your intuition which will never fail you.

299. Intuition is the only touch-stone of philosophy.

300. Continence increases infinitely the power of retentive memory.

301. Anger and lust are the twin enemies of peace, devotion and wisdom.

302. Mind is a bundle of memories of yesterday and day before yesterday.

303. Power of character is the power of the will.

304. Let good thoughts be the rosary of every mind.

305. Live the Yogic life and spread the great doctrine.

306. Whoever realises the self obtains whatever he wishes.

307. The love of wisdom yearns for knowledge as a cure of ignorance which clings to him.

308. Keep up bright always the light of discrimination.

309. Brahman reveals itself, when the obstructing ignorance is removed.

310. Spiritual awakening is whole experience of fullness.

311. That something which is yet beyond the scientist's invention is God.

312. Mukti is a harbour of eternal peace.

313. When you create a difference, there is fear for you.

314. We are all one, the one Divine flame.

315. Truth defies definition as a metaphysical entity.

316. Knowledge is same as power.

317. The Universe is the expression of the divine power, Para Shakti.

318. Japa of any Mantra purifies the mind and makes it move towards God.

319. Life is short. Time is fleeting. Exert and pray.

320. The Soul exists before birth and survives the death of the body.

321. Forms are imaginations. Truth is beyond forms.

322. Open the bolt of ignorance and enter the realm of wisdom.

323. Do not leave any work half-done.

324. Do your duties well, sincerely. Your privileges will follow unasked.

325. Blame and praise are sheer vibrations in the air. Soar above them.

326. Serve, you will rule.

327. Wants are blind cravings for the essentials required for the existence of life.

328. Pacts and treaties will not stop war. They are on paper only.

329. Many are working today for the promotion of world peace without having peace in themselves.

330. Adjust yourself to the moving times of the modern world.

331. Do not speak ill of the departed.

332. To follow is easy, but to lead is difficult.

333. Woman is the Divine Power on earth.

334. He who knows how to suffer, enjoys much peace.

335. Never deviate from the path of righteousness.

336. Cultivate fellow-feeling and universal brotherhood.

337. Speak little, speak sweet.

338. The cause is bound in the effect and the effect is in the cause.

339. Do the best you can and leave the rest to God.

340. Weep for the separation from the Lord. You will have His Darshan.

341. Develop sympathy, affection, benevolence, tolerance and humility.

342. Follow the instructions of one preceptor.

343. Give up the idea of diversity. Have equal vision for all.

344. Renounce all attachments.

345. There is nothing more infectious than depression.

346. Live only to be a blessing to others.

347. Have an amiable, loving social nature.

348. Your old Samskaras, and impure Vasanas are your real enemies.

349. He who has developed a balanced mind and equal vision is always contented.

350. Follow not he mundane vanity.

351. Keep yourself aloof from the worldly affairs.

352. The life is a long dream. It is jugglery of Maya.

353. Common prayer and common meditation go a long way in bringing about world peace.

354. The five senses delude you at every moment,

355. Life and death are two scenes in the drama of life.

356. A worldly man is a spiritual bankrupt, though he may be very wealthy and extremely intelligent.

357. You have mistaken pain for pleasure.

358. Take refuge in Vairagya.

359. All worldly pleasures appear as nectar in the beginning but become virulent poison in the end.

360. Sensual life cannot bestow upon you everlasting happiness.

361. If you do not possess good health you cannot prosper in any line.

362. The spring of liveliness flows from health.

363. To want nothing is the great and most efficacious way to attain the Highest Good.

364. He who has completely eradicated lust, is Brahman himself.

365. On account of egoism, one thinks that he does everything and so he is bound.

366. Sexual desire is the most powerful of all desires.

367. Passion makes one beggar of beggars.

368. Sadhana is steadying the mind and fixing it on the Lord.

369. It is the actions of mind that are truly termed as Karmas.

370. Pain and pleasure are Dharmas of the Mind.

371. This universe and other objects have their substratum in the mind.

372. Will is the king of mental powers.

373. One should never forget the idea that work is worship of God.

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371. This universe and other objects have their substratum in the mind.

372. Will is the king of mental powers.

373. One should never forget the idea that work is worship of God.

374. Prayer is the effort of man to commune with the Lord.

375. Prayer is the mighty spiritual force.

376. Do not argue about the efficacy of prayer.

377. There is no arguing in spiritual matters.

378. Pray for His mercy and not for mundane gifts.

379. Prayer can move mountains.

380. Sankirtan is a boat to cross the formidable ocean of Samsara.

381. Man cannot live on bread alone but he can live on the name of the Lord.

382. There is peace, when one finds good in evil, beauty in ugliness and pleasure in pain.

383. A man who is spiritually thirsty will drink the nectar of immortality.

384. People of low mind judge others according to their own standard of judgement.

385. Wise persons always perform virtuous actions without expectation of fruits.

386. Endurance is a condition of wisdom.

387. He is a wise man who finds out the means for his liberation.

388. The proud and covetous are always restless.

389. Bitter pills have blessed effects.

390. The face is a notice-board wherein the virtues or sins of man are advertised.

391. Do unto others as you would be done by.

392. An earnest aspirant is the emperor of the whole world.

393. A sour truth is better than a sweet lie.

394. Hypocrisy in the garb of religion is a crime.

395. The habit of wishing good to all enriches life.

396. Example is better than precept.

397. Love and work are the balance wheels of man's being.

398. Heaven and hell are mental creations only.

399. The wealth to be coveted for, is Dharma.

400. Law and the law-giver are one.

401. Prakriti acts, but not the Self.

402. The life of an aspirant is one long series of renunciation and daily sacrifice.

403. He lives to serve others and make all happy.

404. The door of immortality is open to that man who is endowed with dispassion, discrimination. devotion and who meditates regularly and constantly.

405. He who is humble and forgiving, who has controlled his senses and who remembers the Lord in all conditions, is always peaceful and happy.

406. He who is sincere, patient, persevering and earnest will make quick progress in the spiritual path.

407. Lead the Divine Life and unfold all the latent capacities of the soul.

408. Selfishness and egoism are at the root of all worldly ambitions.

409. Educated Sannyasins and Mahatma, with an universal, unbiased outlook, can greatly help the educational authorities.

410. Aspirants should always be sweet, gentle, tolerant and humble. He should not even frown, or make a disgusting face, or give a slight retort.

411. Open yourself to the Divine Spirit all around. This is an essential condition for spiritual growth.

412. If a Mahatma does not have the spirit of service, if he does not know how to serve his Guru, if he does not meditate and if he is intolerant, then he is not a Mahatma at all.

413. Mantra is Divinity encased within a sound structure.

414. Have faith in Mantras. Choose them according to your aptitude.

415. The repetition of a Mantra has a mysterious power of bringing about the manifestation of the Divinity, even as the splitting of atom releases tremendous forces that are latent in it.

416. The Mantra for Japa should be directly initiated by a Guru.

417. Constant thought of your weakness and disease will intensify your defect and disease.

418. Strong and fiery determination, firm resolution, intense application, tenacity, patience and perseverance, are essential in the spiritual path.

419. Trials and tribulations, pain and suffering are divine messengers. They turn your mind towards God and generate dispassion, devotion, endurance and will-power.

420. Without selflessness and the habit of sharing what you have with others spirituality is extinct.

421. Unrestrained senses are your most powerful enemies.

422. Desire for sense-objects is the source of all evil, pain and misery.

423. Self-restraint gives strength, peace, contentment and is conducive to self-knowledge.

424. Live in tune with the Infinite. Rejoice in self within. This is a great slogan of life.

425. Live not to satisfy your palate and the senses, but live to realise the Self within.

426. Devote every minute of your life to attain your sole-object, Self-realisation.

427. Moksha or salvation is neither in heaven, nor in mount Kailas. It is in your own heart.

428. You will be aware of the Reality if you are free from hatred, lust, anger, egoism, greed and desire.

429. To behold the one Atman in all creatures, in a saint and a rogue, in all forms, ugly or beautiful, is Jnana.

430. Terrible is the attachment of body. Remove this attachment through dispassion, discrimination and enquiry.

431. The mere reading of Vedantic texts. Upanishads and Brahmasutras, without purity of heart will neither bring true understanding, nor fruitful results.

432. The means of getting God's grace is not by learning but by sincere devotion.

433. You can be a very good scholar, you can perform religious ablutions, but still you may be far from true religion or the pious life.

434. Your heart must have a strong yearning for the vision of God. This is essential in the spiritual path.

435. You should seek a renewal of the spiritual life as a solution to many of the problems that confront you today.

436. Moral values, and a universal religion and a basic culture maintaining these values are far better than laws and regulations.

437. Do not read the scriptures for display of learning but to turn your mind to God.

438. We require deeply spiritual men in public services.

439. Life is rich, if you are simple and humble.

440. Solve first the Who am I?' problem. All other problems will be automatically solved.

441. He who has controlled his mind will have an absolute free-will.

442. He who is desireless will have an absolute free-will.

443. That action which brings the greatest happiness for the greatest number of people, is the best.

444. That which brings misery to others, is the worst action.

445. He who has no mercy and generosity, is not worthy of living.

446. Amiability is a fundamental virtue. An amiable man radiates joy everywhere.

447. A good man's anger lasts for a second; a mediocre man's for three hours, a base man's for a day and night, a great sinner's until death.

448. It takes 40 muscles to frown, and only 15 to smile. Why do you make the extra effort?

449. Woman has innate sweetness. She is kind, tender and affectionate. She has a motherly heart. So she is fit for Bhakti Yoga.

450. Indiscriminate indulgence in sensual passion is sinful.

451. Devotion is better than dry intellectual knowledge.

452. Your duty is to treat everybody with love, as a manifestation of the Lord.

453. Devotion is both the end and the means.

454. Indulgence in sensual pleasures destroys devotion to God and weakens the capacity of the mind to enquire into Reality.

455. Solitude is the great help in the initial stages of Yoga.

456. The Lord demands your whole heart.

457. God enters slowly and silently the heart, through the eyes.

458. Diseases, worldly losses, death of relatives are all trials on path of devotion.

459. Real communism is possible only when your heart is filled with universal love.

460. Self-control is the holding in check of the instinctive urges that try to drag you away from Truth.

461. Amateur spirituality is of no use. It must be a part of your life.

462. All ambitions lead to perversion, attachment and delusion.

463. Absence of ambition also leads to fatalism, inefficiency and dejection. Hence the need of the Yogic attitude towards life.

PHILOSOPHY AND TEACHINGS OF

SWAMI SIVANANDA

1. Brahman or the Absolute is the only reality. It is Sat-Chit-Ananda.

2. Brahman or the Absolute manifests itself as Jiva or the soul, Ishvara or the Lord and the universe. The light of Brahman alone is Jiva and others.

3. The world and the ego are unreal. This universe is nothing but a diversity of Maya. Mind alone is the universe. World is nothing but mind manifesting as such only through the potency of Brahman.

4. Those who are without Atmic enquiry will see as real this world which is nothing but the nature of Sankalpa. Sankalpa alone manifests itself as Jiva, Isvara and the universe. This universe as universe ever is not. There is no world in the three periods of time.

5. All things though appearing different, are no other than Brahmic light. In short world static means

6. Individual is no other than Brahman. The body with its organs, etc., is no other than mind. The mind manifests itself as the external world in the shape of pains and pleasures, bondage and liberation, right and wrong. The mind subjectively is this universe. Time, space and causation are the creations of the mind.

7. Actions of the mind alone are truly termed as Karma. True liberation results from disenthralment of the mind. The play of the mind, constitute this universe.

8. Those who have freed themselves from the fluctuations of their mind are endowed with the supreme meditation.

9. If the impurities of the mind are removed it will become calm, steady and blissful. Then the Samsaric delusion with its births and deaths, pain and pleasure will be destroyed.

10. The conception of the reality of the world will increase on the contemplation on the non-Atman or worldly objects.

11. Through the grace of Isvara alone the higher spiritual state will be attained.

12. Atman can be realised by controlling Maya. All ideas of the world will vanish if Maya is controlled.

13. Manifold pains will arise in the mind in the absence of Samadhi which leads to the attainment of Brahmic bliss.

14. Nothing can create differentiation and disturbance in the mind if you do not long for the fruits of actions. The Jnana vision alone will enable one to realise Atman personally.

15. All will be Brahman through Sushupti Mauna. The same result can be obtained through the giving up of Sanga or desires. The path to the higher goal will be rendered smooth by the preceptor who is able to make his disciple progress through various means as well as by renunciation, though many obstacles may intervene.

16. The neophyte on the path of Vedanta or Jnana Yoga should possess the four-fold qualifications, viz., Viveka (discrimination between the real and the unreal), Vairagya (dispassion), Shad-Sampat (six-fold virtues) and Mumukshutva (intense longing for emancipation).

17. Cultivate pure Vasanas, Shanti (peace), Santosha (contentment). Practise Brahma-Vichara. Take recourse to Satsanga or association with the wise. You will soon attain Self-realisation.

18. The renunciation of Ahamkara or egoism leads to the attainment of Atma-Jnana.

19. Through the performance in the world of Nishkama Karma even sensual pleasures are transmuted into spiritual or Brahmic bliss.

20. The supreme Immortal Bliss of Atman can be attained through Samadhi consequent upon Atmic enquiry.

21. The result of quiescence of mind etc., which is developed through Samadhi can also be attained through Atma-Vichara or Atmic enquiry.

22. Mental abnegation and control of Prana are the two requisites for the control of the mind which leads us to quiescence.

23. Abandon the attraction towards sensual objects and you will get quiescence of the mind. Nirvanic Bliss where all are Brahman only will result through Jnana or Yoga.

24. Renunciation of egoism alone constitutes the renunciation of all. Doership or enjoyership arises through the idea of 'I'.

25. Serve. Love. Give. Meditate. This is Sadhana in a nutshell. Be good. Do good. Be humble. Be noble. This is the highest Sadhana. Enquire who am I? and know thyself. Find the knower, find the seer. This is Sadhana in essence.

26. A Jeevanmukta is a liberated sage. He is emancipated while living. He has cut off all bonds. He has destroyed his mind. He is in a state of mindlessness. He is absolutely free. He has identified himself with Brahman or the Absolute Consciousness. He has no identification with the body. He is free from egoism, lust, anger, greed, selfishness, pride, likes, dislikes, exhilaration or depression (Harsha-soka). He is balance in pleasure and pain, censure and praise, honour and dishonour, respect and disrespect. He has equal vision. He has supreme knowledge of Brahman. He is a Brahmajnani. He is a Brahmavid or knower of Brahman. He can clear all your doubts. You will feel extreme elevation and inspiration in his presence. He radiates joy and peace everywhere.

27. He may be absorbed in Samadhi or he may work like an ordinary man of the world. Internally he has the Bhava or mental attitude "I am a witness" (Sakshi) "I am non-doer" (Akarta) 'I am non-enjoyer' (Abhokta) because he has no egoism or individuality. So he is not bound by Karma.

28. He is a Gunatita. He is beyond the reach of the three Gunas or qualities, Sattva, Rajas and Tamas. He has Trikalajnana or the knowledge of the three periods of time. He has omniscience. He enjoys the sense-objects offered by others like a child. He beholds this world like one seen in dreams.

SPIRITUAL PROVERBS

THE EYE THAT SEES NOT THE BEAUTY OF THE LORD IS BLIND

Pain is an eye-opener.

Pain is thy silent teacher.

Religion is Self-realisation.

Life without religion is death.

Sacrifice everything rather than principles.

This world is essenceless; God only is the Essence.

Character is the key to Self-realisation.

Truthfulness is the beginning of saintliness.

There is no treasure like the wealth of Atman.

There is no safe boat like Satsanga to cross the ocean of Samsara.

There is no enemy like anger.

There is no teacher like pain.

There is no friend like the spiritual teacher.

There is no abode like Brahman.

There is no virtue like purity.

There is no vice like conceit.

Think “I am Immortal Atman"; Immortal Atman you will become.

Life is short. Time is fleeting. Realise the Self.

Purity of heart is the gateway to God.

Aspire. Renounce. Meditate.

Be good; Do good.

Be kind; be compassionate.

Enquire, know Thyself.

Hear, reflect, meditate, realise.

Remember God at all times.

Do always virtuous actions.

Food is indispensable for the body; even so prayer is indispensable for the soul.

The salt of life is selfless service.

The bread of life is universal love.

The water of life is meditation.

Worship God with flowers of equal vision and equanimity.

March on, hero! Look not back.

Faith is the eye that sees the Lord.

Satsanga is the first pillar in the temple of Self-realisation.

Prayer takes you to the domain of God.

Desire is the seed for ceaseless birth.

Devotion is both the means and the end.

Grace of God takes the form of Guru.

To see God is to be God.

The beginning of saintliness is killing of egoism.

Evil exists to glorify good.

Emotionalism is not spiritualism.

Solitude is in the heart.

Worldly love is selfishness.

Levitation cannot give you liberation.

Blind is the man who has not seen God.

Go beyond all that causes duality.

Find the knower, find the hearer, find the seer. World is God.

Renunciation reveals resolution.

Alertness awaits awakening.

Give the mind to God and hand to work.

Silence is the best eloquence.

Duty performed is a moral tonic.

There is but one religion, the religion of Love.

Adversity discovers virtue.

To laugh at others is foolishness; to laugh with others is Godliness.

Be ready for the Great Call.

Be strong in the strength of God.

First become good; and then enjoy.

Devotion to God arises when you have no worldly hope.

Work without attachment is means to absorption in God.

The company of a spiritual soul will simplify your struggle.

Trust in God and do the right. Morality is the bedrock of spirituality. Speech is speechless before the Power of Silence. Obstacles come to pass away. Miracles sprout from prayer. Disobedience to Guru is digging your own grave. A saint is a continuous blessing. The heart of a saint is the shrine of beauty.

PHILOSOPHICAL PROVERBS

WISDOM, NOT WEALTH, IS THE WAY.

Time is a great healer.

Sin is only a Mistake.

Within you is infinite power and wisdom.

Truth, love, beauty and goodness are one.

Belief determines conduct; thought determines character.

Learn to discriminate between real and the unreal.

Goal of Life is Self-realisation.

Thou art a pilgrim here.

Your everlasting abode is Brahman.

Brahmacharya is divine life.

World is unreal; Brahman alone is real.

Birth is suffering; death is suffering; disease is suffering.

Separation from beloved objects is suffering.

Attachment is the root of suffering.

Attachment is death.

Detachment is immortality.

Craving is the cause of pain, sorrow, birth and death.

The disease of Ajnana can be cured by a dose of Jnana.

Good and bad are only in the mind.

The mind when purified, becomes your Guru.

A man who is spiritually thirsting, drinks the nectar of immortality.

One anna of sensual pleasure is mixed with fifteen annas of pain.

Every difficulty or disappointment is a trial of your faith.

Every disease is a Karmic purgation. Every temptation is a test of your strength.

Every unpleasent incident is a test of your trust in God.

In your weakness lies your strength.

In your failure lies the secret of your success.

End and beginning are dreams.

Doubt is the greatest sin.

"I am the body"—this is the greatest sin.

Life is a series of conquests.

Love of flesh is the denial of love itself.

Self-conquest is more than many a martyrdom.

Man considers the action; God weighs the intentions. Life on earth is a school for wisdom.

A sage is a salt, which preserves the society from decay.

Change is the basic fact of life in all.

Man's ultimate fact is God.

Dusty knowledge is Avidya.

Obstacles don't fall from the sky; you create them.

The world is a vast inn; start your homeward journey.

The world is a great university where you learn lessons in life.

Good thoughts are like arrows, they pierce the heart. Good thoughts respect you if you accept them.

Tall talk makes you run short of time.

Ignore the ignorant.

Life is waking dream.

True culture is right thinking.

NT The cause of death is pleasure.

The cause of pain is pleasure.

If you exist, God also exists.

Birth is only like waking after deep sleep and death is only like deep sleep.

Enquire, discover, recover.

Be an eternal student.

Cosmic Consciousness is the view of life.

Life divine is the way of life.

Love is the law of life.

Unity is the truth of life.

Service is the essence of life.

Self-realisation is the summum bonum of life.

Preach less; practise more.

PSYCHOLOGICAL PROVERBS

THIS WORLD IS A VAST SCHOOL.

Face the worst bravely, fight for the best boldly.

Luxury is the enemy of peace.

Never try to appear what you are not.

Health is above wealth.

No fire like lust; no evil like anger.

Suffering is a great purifier.

Where desire is, there is no peace; where peace is, there is no desire.

Be gentle, but bold.

Be mild, but firm.

D.I.N.: Do it now.

Do not miss any opportunity.

Be humble but courageous.

Be simple but dignified.

Think not again and again of your defects.

Think of the opposite virtue if you wish to remove any evil trait.

Be a silent witness of your thoughts.

Purity of food leads to purity of mind.

Love rules without the sword and binds without a chord.

Say what you believe and believe what you say.

A clear conscience is like a soft pillow. He who has this pillow sleeps soundly.

Have the courage of a lion and the strength of an elephant.

Have the vigour of an oak and the purity of the Himalayan snow.

Be sincere; be earnest.

Be bold. Be cheerful. Plod on. March forward courageously.

Suspicion clouds the mind.

The way of peace is the way of tolerance.

Close the eyes and see the Light.

Consideration is the soil for wisdom.

Thoughtlessness is the web of foolishness.

Complacency is the leveller in society.

Thought of disease intensifies it.

Charity is love in action.

Brahmacharya is the Life ray of man.

Truthfulness is a corner-stone in character.

Slay the slayer mind.

Attention strengthens the will.

Adversity leads to the gate of Eternal Bliss.

Today is your own.

Want of sincerity is the root of slackness.

Frugality is the daughter of prudence.

Hope is the balm of the soul.

Virtue conduces to happiness; vice to pain.

Discipline breeds character.

Morality is the way to religion.

Purity is freedom from desires.

Love is the fulfilment of the law.

Take hold of each day as if it were the last day.

Patience is the soul of peace.

Lives of saints are the compass-needles on your voyage to Moksha.

Indolence tempts one to ruin.

Do Expansion is life.

Contraction is death.

Pride feeds on vanity.

Anxiety is the rust of life.

Hate sin but not the sinner.

Failure is one step near to victory.

Sins are mental slips in evolution.

The garb of saintliness is virtue.

The mark of saintliness is equal vision.

Bow to the inevitable.

It is easier to preach twenty than to be one of the twenty in following the precepts.

Have victory over the whole world.

Self-Conquest is the greatest victory.

Burn lust before lust burns you out.

Adapt; adjust; accommodate.

Eat a little; drink a little; talk a little; sleep a little.

Simplify; purify; intensify.

Bear insult; bear injury.

Detach, attach.

Riches buy worry.

Discrimination achieves success.

Weak in striking is strong in suffering.

Dispassion is the cure for all.

Discrimination determines dispassion.

Desire begets desire.

Rejoice in suffering.

Passion makes one a beggar.

Luxury is a curse.

Money is opium.

Power is brandy.

Pain is preparation for pleasure.

Youth is state of the mind.

Sensual life is the food for afflictions.

Justice enjoys peace.

Heaven rejects dry love.

A generous heart throws money at the poor; a miser throws stones.

Sleep fondles laziness.

Sweep before your own door first.

Sow courtesy and reap friendship.

Plant kindness and gather love.

Time is a great healer.

Won A lazy man is the beggar's elder brother.

Idleness is hunger's mother and theft's full brother.

Conquest of nature follows conquest of mind.

Humility is a magnet.

Detachment begets fearlessness.

Envy is an evil eye.

SOCIAL PROVERBS

SEE WHAT IS GOOD; HEAR WHAT IS GOOD;

SPEAK WHAT IS GOOD; AND ACT WHAT IS GOOD.

To love is to serve.

Little acts make great actions.

Time is more precious than money.

He who sows courtesy reaps friendship.

He who plants kindness gathers love.

Multiply not friends.

Friendship stops when borrowing begins.

Good manner is the greatest letter of recommendation.

He who obeys, commands others.

Obedience is better than reverence.

Obedience is better than sacrifice.

Love is the greatest force on this earth.

Move in the world tactfully. Adapt.

Do not make friendship with childish persons.

Make friendship with one, after studying him very carefully.

Do not exaggerate or concoct or twist when you talk.

Avoid unnecessary discussions.

Do not talk much before great souls.

Share with others what you have.

Soft words break no bones; but they break hard hearts.

Fidelity is the friend of just.

Courtesy is the sister of charity.

Borrowing feeds sorrowing.

Cruelty to a creature is cruelty to God.

The destiny of a nation lies in the hands of her women.

Wealth is a mirage.

Pure love is true service.

Thy neighbour is thy own Self.

Human love is hollow.

Wealth veils.

Charity is earning.

Vain are the ways of worldly men.

Give the best to others.

THE SCIENCE OF LIFE

WHAT IS YOGA?

1. Yoga is complete life.

2. Sadhana is a process of self-discipline and sublimation.

3. Yoga is life in the spirit. It is the science of life itself, of integral self-development, of harmonious living.

4. Yoga is primarily a way of life, not something which is divorced from life.

5. Yoga is not forsaking of action, but is efficient performance in the right spirit.

6. Yoga is not running away from home and human habitation, but a process of moulding one's attitude to home and society with a new understanding.

7. Efficient performance of action, without attachment and selfish motive is Yoga.

8. The world is not bad in itself. The objects of the world are not bad in themselves. It is man's perception thereof that causes his misery.

DIVINE LIFE

9. Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine.

10. God first, world next, if at all you want the world.

11. To live in divine life is to be dedicated to the principles of truth, love and purity.

12. Spirit should direct matter.

13. Politics diffused by spiritual life dissipates distrust and strengthens the bond of love.

14. The world is transient. Rise above it and enter into the Eternal Kingdom of God.

15. The combined pleasure of all worldly enjoyments is nothing when compared to the superlative all-full bliss experienced in Samadhi.

GOD: YOUR GOAL

16. God-realisation is the crown of human achievements.

17. You are born to realise God.

18. God is the Home of Love, Truth, Light, Bliss and Wisdom.

19. God limits Himself in order to manifest.

20. God incarnates as man and the same man becomes God.

21. Do your duty, well, selflessly. In your very home, in the midst of your works, you will find God.

THE COSMIC RELIGION

22. There is only one religion of Truth and Love. Truth is God. Love is God.

23. God asks of a man not his caste, but only if there is love in the man's heart. Where love is, there God is.

24. Truth never hurts. Truth never promotes ill-will.

25. Truth does not change. That is the criterion of Truth.

26. To know the Truth is to experience it, not merely understand it with intellect.

27. Religion is realisation.

28. Religion is Ananda or Bliss.

29. Bliss is the quest of life.

30. To know is to enter into Bliss and Pure Consciousness.

EXHORTATIONS

31. O Man! Thou art not mortal. Thou art divine. Thou art the Immortal Atman. Fear not. Grieve not.

32. O man! You are the wisdom Immortal, the homogeneous essence, all-pervading like the sky.

33. Arise! Awake; Renounce all pride, all conceit. Seek Him within thee.

34. O Seeker! Why do you wander thus from forest to forest in search of the Lord. Not in the forest, but in thy heart resideth He.

35. Lord's Name is your staff. Your bread is the Divine Name.

36. Care not for Mukti or Darshan of the Lord.

37. Be sincere in your Sadhana. God will reveal Himself to you.

38. Purify. Meditate. Get the golden key with which you can open the palace of eternity.

39. In meditation, in quietness, in silence, in self-restraint will be your strength.

40. Meditate. Discover the Eternal Perfection. Allow the Hidden Divine Splendour to become manifest.

41. Practice of concentration make the mind steady and one-pointed, meditation brings enlightenment.

42. I am partless, whole, one without-a-second or change. I am ever full and all-pervading like the ether. Meditate like this and be free. This is wisdom.

THE PRE-REQUISITES

43. Sitting with closed eyes with a restless mind full of impurities and saying “I am meditating for three hours daily” is sheer hypocrisy and cheating one's own Self.

44. Meditation demands an extraordinary inner strength, a gigantic will and absolute Self-discipline.

45. Self-purification is one of the basic processes of Yoga.

46. Self-realisation is possible only if you are firmly established in self-control, in divine virtues.

47. Without an ethical base, spirituality cannot live.

48. Introspect. You will know what virtues you lack and what evils lurk within yourself.

49. There is no difference between the Supreme Self and the purified mind.

THE VOYAGE HOMEWARDS

50. Know the way to return to thyself. To return to thyself is to find thyself. Discrimination, aspiration, renunciation and meditation is the way to return to thyself.

51. A seeker after Truth should have broadmindedness, understanding and spirit of accommodation.

52. By renunciation of egoism and desires alone, one can attain liberation.

53. Live in the present. The past is dead. The future is a fancy of the mind. The present alone is.

54. Truth, compassion, Tapas and charity are the four feet of Dharma.

55. With spiritual life everything can assume an importance or value. Without it nothing is of any value.

56. Without wisdom of Atman or the Supreme Soul, none is rich.

57. "I am the wisdom immortal, the homogeneous essence"-meditate like this and be free. This is wisdom or Jnana.

58. “I am Brahman, the Supreme Self'--this is the Truth.

59. Knowledge of Atman alone opens the Door to Liberation.

60. The light of devotion that radiates from the halo around the great personality touches the distant corners of the world.

61. Prepare. Aspire. Inspire.

62. He who knows argues not. He who argues is not a knower.

63. Life is reciprocal. As one gives so one receives.

64. Hatred breeds hatred. Love begets love. Fear breeds fear. This is the immutable psychological law.

65. The law of sacrifice is the law of manifested or the law of love and of life.

66. One of the basic conditions of discipleship is obedience.

67. Sincerity is another basic factor in discipleship.

68. An insincere disciple is a disciple in a formal sense, but is really a bundle of hypocrisy.

I PROMISE

69. Give me discrimination and dispassion; I shall give you illumination. Give me Shadsampat and burning aspiration; I shall give you liberation. Give me Abhyasa and meditation; I shall give you immortality.

70. Give me faith and devotion, I shall give you God-realisation. Give me thoughtlessness; I shall give you Nirvikalpa Samadhi.

71. MYOB is an excellent principle-Mind Your Own Business. To know thy Self is your only business.

SO SAYS SIVANANDA

NON-VIOLENCE

There is no penance like the practice of Ahimsa. There is no vow like the vow of speaking the Truth. There is no discipline like the discipline of the senses and the mind.

Practice of Ahimsa develops love. Ahimsa is another name for Truth or love. Therefore, practise it unceasingly.

Non-violence is a great and inspiring ideal. Mental renunciation is first and the most essential condition for the practice of non-violence. He who has renounced desires for wealth, name and fame can practise non-violence.

Non-violence cannot be practised by weak persons. It is a quality of the behaviour of the strong. It is a weapon of the strong.

When a man beats you with a stick, you should not entertain any thought of retaliating or any unkind feeling towards the tormentor. See, how difficult is the practice of Ahimsa.

Forgive that man who has injured you. Give love for hatred. Overcome evil with good. You will soon attain divinity.

He who practises non-violence must necessarily be humble.

Non-violence is a virtue of the strong and the courageous. It is a vice to morally weak man who is a coward.

TRUTH

There is no religion higher than Truth. There is no virtue higher than Truth. There is no Dharma higher than Truth. There is no treasure higher than Truth. Truth is God. God is Truth.

Truth is one. Sages call it by different names "Ekam sat, vipra bahudha vadanti.”

Where Truth exists, non-violence also exists. Where there is perfect non-violence, there is Truth also. Truth and non-violence are the two aspects of the one Reality.

Truth is duty; truth is penance; Truth is Yoga; Truth is the Absolute. Truth is the supreme refuge. Make prostrations unto Truth with great reverence.

There is only one Truth; there is one Reality. That Truth is thy self. Stick to this Truth. Be truthful. Realise this Truth and be free.

He who utters Truth in this world even when his life is at stake, is an example for all beings to imitate and succeed in overcoming all difficulties.

Fortitude, mercy, magnanimity, endurance, impartiality, self-control, renunciation, meditation, nonviolence, and justice, are all forms of Truth.

The Truth speaks inwardly without noise of words. It is the language of silence. It is the subtle voice of God. A clear conscience gives joy. There are no pin-pricks.

SELF-CONTROL

Self-control is the best of all vows. Sweetness of speech, benevolence, absence of malice, anger, and hatred, forgiveness, patience, forbearance, non-violence, modesty, courtesy, good behaviour, Truth, straightforwardness, and firmness—the combination of all these constitutes self-control.

The highest among the rules of virtuous conduct is self-control. Self-control leads to the highest beatitude. Self control is the eternal duty of an aspirant or seeker after Truth.

Self-control, self-sacrifice and self-denial are very essential for attaining success in the divine life or perfect freedom.

Self-control, increases one's energy. The man of self-control becomes sinless and fearless and acquires great merits.

A self-controlled man is shorn of vindictiveness and all sorts of guile. He is well-behaved. He is unaffected by praise and censure. He is endowed with fortitude. He is a perfect master of his passions.

No suffering, no sorrow, no pain will befall the man who has controlled his anger, who has abandoned his pride, who is not attached to anything and who calls nothing his own.

Everywhere there is Raga-dvesha (likes and dislikes). In every place there will be some one to give trouble to you. Be self-controlled. You can be happy in all places.

SERVICE

Selfless service can reveal to you the identity of humanity, can expand your heart and take you to the door of intuition. Therefore, do unceasing selfless service and thus purify your heart.

Have a definite aim. Live with a definite purpose. Realise that life is meant for service and not for self-seeking.

Absence of work or occupation is not rest. Change of work gives rest. A vacant mind is ever distressed. It is the devil's workshop.

The life of the aspirant is one long series of renunciation and daily sacrifice. He lives to serve others and make them happy. He forgets all about himself. He has no selfishness and ego.

Lord Krishna, the ruler of the three worlds, allotted to Himself, and actually performed, the task of washing the feet of the guests who assembled in the Rajsauya Yajna. O aspirants! follow the example of the Lord, O proud lip-Vedantins! Open your eyes now. Serve and purify your heart first.

Build your life on the great ideal of selfless service. All other ideals will manifest in life through this ideal of selfless service.

Be actively pure, helpful and self-sacrificing. Discipline the body and the mind again and again for fiery service. Discipline of the body and the mind is the first stage in practical Yoga.

See God in every living creature and within you. Feel His presence everywhere. You will experience immense bliss, strength and indescribable joy.

Nishkamya Seva is the keystone to Karma Yoga. Cultivate humility, love, truth in thought, words and deeds. Abandon pettiness, narrow outlook, selfishness, jealousy and anger.

DEVOTION

Devotion is constant remembrance of God with one thought, with one ideal that flows like an unbroken stream of oil poured from one vessel to another.

Devotion is regarded as a very efficacious method of attaining self-realisation. Therefore, cultivate devotion through Japa, prayer, Kirtan, study of Ramayana, Bhagavata and service of devotees.

Bhakti or devotion subdues all lower passions and impulses and removes all obstacles.

Devotion to God is the greatest of the factors contributory to liberation. Therefore, cultivate devotion.

When by some singular good fortune, one's birth and rebirth on the earth-plane is about to cease, he finds a saint whose sacred company inspires him to cultivate devotion to the Lord. Make your heart the field. Put the seed of devotion in the heart. Irrigate it with the name of the Lord. You will reap a good harvest of eternal bliss.

Devotion can be cultivated through the sublimation of your instinctive impulses and tendencies. Divine transformation of the feelings and emotions, should take place through Japa, Kirtan, Aradhana (worship) and Meditation.

There is no knowledge without devotion. Devotion is the flower and knowledge is the fruit. Jnana is an efflorescence of devotion.

Without knowledge there can be no faith. Without faith there will be no attachment to the Lord. Without attachment to the Lord, Bhakti cannot endure.

FAITH

Faith in God is the first rung in the ladder of spirituality. It inspires hope in the seeker of Truth to attain divine grace.

Have perfect trust in God, abandon all fears, cares, worries and be at perfect ease.

Faith transcends reason. Faith alone opens the door of Eternal Bliss and immortal abode. Have unswerving, unshakable faith and enter the illimitable domain of everlasting peace.

Strengthen your faith through Satsanga or association with the wise and the study of sacred scriptures.

Have intense faith. Only then the strong yearning for attaining the divinity will dawn in your heart. Understand clearly the nature and glory of the Lord, nature of the divine life and God-realisation. Only then, you will be able to do self-surrender.

Strive to know God. Seek the company of the wise. Lead a life of selfless service, renunciation, dispassion, prayer and meditation.

Without Sraddha (faith), an intense desire for Darshan of the Lord (aspiration or strong yearning) and self-surrender, you cannot attain God-realisation. Therefore strive to possess these three things.

You need neither art nor science for attaining God-realisation but, faith, purity and devotion.

Have a definite purpose. Be determined. Be sincere. Be serious. Understand clearly and definitely what you are really aspiring for.

The Lord is everywhere. Feel His presence everywhere. His eyes behold everything; his hands protect all. Trust in Him. Take refuge in his sweet Name. You need not despair. You need not be afraid of anything.

Faith is power. Faith is strength. Faith is abundant energy.

Faith is the soul of religion. It creates new hopes and awakens immortality.

CHARACTER

Just as a small white spot or a patch of leucoderma on the face of a woman spoils her beauty, so also a little taint in the character of a man of reputation spoils his name.

Control bad habits by counter good habits. You are only a bundle of habits. Character is repeated habits only.

Good character is not formed in a week or a month. It is created little by little, day by day. Protracted and patient effort is needed to develop good character.

The moral life is the backbone and the pointer of the spiritual life. There cannot be any spiritual life without the moral life.

There are devout men who do Japa, meditate, who wear rosaries and Tilaks, but they are not honest, they offer prayers but take bribes. They do worship, but never care for the suffering of poor people. The first of religious life is right conduct. Spiritual life demands morality that has its root in religion.

LIFE

The aim of life is to avoid misery and attain Eternal Bliss. Birth in this world is inseparably connected with misery. If you wish to avoid misery, pain and sorrow, you must avoid rebirth. Knowledge of Brahman is the only means of avoiding rebirth.

A divine perfection of the human being is the ultimate goal of humanity. One must have integral perfection. To open yourself to the Divine is an essential condition of his divine perfection.

Real life is nothing else but the Divine, because nothing exists but God and God is love. Welcome Divine Life. Man is eternally in search of infinite Bliss and complete extinction of misery and pain. When he fails to get happiness from worldly life, he turns his mind towards God, the ocean of Eternal Bliss.

Is there no escape from this unceasing cycle of birth and death, pleasure and pain, joy and sorrow? There is one sure way. Turn your mind to God. He can effect your deliverance.

All are agreed that the one aim which man has in all his acts, is to secure happiness for himself. True lasting happiness can be had in one's own Atman or immortal Soul, but not in external perishable objects.

Soar high always in the realms of Divine pursuits and higher spiritual knowledge and realise the Lord of Life, Love and Joy; this indeed, is the Goal of Life.

RELIGION

Religion consists in doing good to others and in the practice of Love, mercy, truthfulness, non-violence and purity in all the walks of life.

The fundamental of every great religion are unalterable. They can easily be understood. Real Religion is one. Real Religion is Self-realisation. Real Religion is to become Brahaman.

The essence of Dharma lies in refraining from doing unto others what one would not do unto oneself.

The universal brotherhood has its basis in the Religion of love.

Religion is based on Truth and non-violence. Truth and non-violence are not two, but one. Non-violence is the means for attaining God-realisation.

The essence of Religion lies on the immediate experience of the Divine. This blissful experience can be realised only through diverse forms of discipline or Sadhana.

True Religion will bring you face to face with God. True Religion will unite you with the Inner Ruler or Indweller and bestow on you eternal Bliss and Immortality.

Religion is spiritualisation of human life for a Hindu. Religious culture is really the culture of freedom for him. Religion governs all the departments of Hindu life. He must realise the freedom of the soul in every department of life. Religion affords the greatest scope for him for the culture of true freedom. Religion is the only way to him for the realisation of perfect freedom in life.

On the outer surface of an orange, there are no marks or divisions, but if you break it, there are several pieces inside. There are several divisions on the surface of a lemon, but if you break it, there is one homogenous essence. Even so, on the outer surface, there are divisions and cults in Hinduism. But Hinduism speaks of unity, oneness and unity in diversity. Hinduism is compared to a lemon. There must, be apparent differences in relativity to suit different temperaments. That is the ornament of Hinduism.

DHARMA

The word “Dharma” is derived from the root “Dhar" to hold and its etymological meaning is that which holds' this world, the people of the world or the whole creation from the microcosm to the macrocosm. It is the eternal Divine Law of the Lord. The secret of Dharma is very profound and subtle. The entire creation is held together and sustained by the all-powerful Law of God. Practice of Dharma, therefore, means to recognise these laws and abide by them.

Dharma is that which leads you to the path of perfection and glory. Dharma is that which helps you to have direct communion with the Lord. Dharma is that which makes you divine. Dharma is the ascending stairway unto God. Self-realisation is the highest Dharma. Dharma is the heart of Hindu ethics. God is the centre of Dharma.

Dharma is the principle of righteousness. It is the principle of holiness. It is also the principle of unity. It is the cementer and sustainer of social life. If you transgress it, it will kill you. If you protect it, it will protect you. It is your sole companion after death. It is the sole refuge of humanity.

Dharma means Achara or the regulation of daily life. Achara is the basis of Tapas or austerity. It leads to wealth, beauty, longevity and continuity of lineage. Evil conduct and immorality will lead to ill-fame, sorrow, disease and premature death. Dharma has its root in morality and the controller of Dharma is God himself.

The four Vedas, the Smriti-texts, the behaviour of those who have entered into their Spirit and act according to their injunctions, the conduct of holy men and satisfaction of one's own Self-these are the foundations of Dharma.

Dharma includes all external deeds as well as thoughts and other mental practices which tend to elevate the character of man. Dharma comes from Divine and leads you to the Divine.

GOD

God is light. God is eternal life. God is love. God is the only Truth. He alone is. All else is false. This world is a false, empty show. Love him with heart and soul. He is your best friend, as He is your own Self. God is the supreme panacea which will cure you of your old-standing disease of birth and death.

God (Brahman) is with form and without form. He is actionless. He is the actor also. He is the manifest. He is the unmanifest. He is immanent. He is the transcendent.

Brahman (God), though He is Sat-Chit-Ananda, appears as the universe, with different attributes of Asat (unreal), Jada (insentient), and Duhkha (pain) through His illusory power of Maya, and yet at the same time remains untouched by Maya. This is great mystery, which the intellect cannot grasp.

God is beyond the reach of the sense, but you can realise Him, know and feel Him, if you withdraw yourself from the senses and their objects.

God is the supreme Being, who is the note of all religions, he is both immanent and transcendent. He is the rock-basis and goal of all beings.

God is the end of all your actions and movements. Seek Him. Realise Him. Only then can you be perfect and free.

He originates everything and sustains it. When everything is destroyed, He alone remains.

He is great. He is subtle. He is boundless Grace.

God is an illimitable, endless, and unfathomable ocean of mercy. Whatever He does is fraught with mercy for His creatures.

God exists. Nothing can exist without God. The whole world is within God. God is the Creator, Director and the Ruler of this universe.

God has no evil or defect in Him. He is perfect. He is the reality behind evil but He is untouched by evil.

God's will expresses itself everywhere as law. The laws of gravitation, cohesion, relativity, cause and effect, the laws of electricity, chemistry, physics all the psychic laws are expressions of God's will.

God exists as the life of your life, but you do not realise him, because you have closed the doors of your heart and sealed it with countless desires and cravings.

FOUNDATION OF YOGA

Develop virtues like generosity, forgiveness, etc. Mere Yogic Kriyas alone will not help you much. Do self-analysis daily and eradicate your faults and evil slavish habits. Rectify your defects such as selfishness, pride jealousy and hatred. You must cultivate a compassionate heart first. You must share what you have with others at all times, and practise selfless service. Then only will you get Chitta Suddhi or purity of heart.

Yoga is Unity, identity, Homogenity oneness and sameness with God (Brahman).

Many aspirants neglect these preliminaries and jump out of curiosity to Yogic Kriyas for getting Siddhis. It is a really serious blunder. They will have a hopeless downfall. Therefore, be careful. Mere Yogic Kriyas cannot bring out much desired results. Purification of the heart is of paramount importance. The aspirant should free himself from lust, anger, greed, jealousy, hatred, egoism, vanity, attachment, pride and delusion. This is more difficult than control of breath or the practice of Nauli or uniting Prana and Apana.

Virtuous qualities such as mercy, tolerance, adaptability, courage, patience, balanced state of mind and cosmic love should be assiduously cultivated. Sages have always laid great stress on selfless service, generous charity, purity and simple living.

With firm faith, practical application, perseverance, careful attention to even small details and fortitude in trials, you must set foot and proceed on the path of Sadhana.

THE FOUR PATHS

KARMA YOGA

Karma Yoga is the path of action. It is the path of disinterested service. It is the way that leads to the attainment of God through selfless work. It is the Yoga of renunciation of the fruits of actions.

Karma Yoga teaches us how to work for work's sake unattached and how to utilise to the best advantage the greater part of our energies. “Duty for duty's sake" is the motto of a Karma Yogin. Work is worship for the practitioners of Karma Yoga. Every work is turned into an offering unto the Lord. The Karma Yogin is not bound by the Karmas as he consecrates the fruits of his actions to the Lord.

"Yogah karmasu kausalam”_“Yoga is skill in action."

A right moral discipline and control of senses is indispensable for the practice of Karma Yoga. Brahmacharya is indeed essential. Cultivation of virtues such as tolerance, adaptability, sympathy, mercy, equal vision, balance of mind, cosmic love, patience, perseverance, humility, generosity, nobility, self-restraint, control of anger, non-violence, truthfulness, moderation in eating, drinking and sleeping, simple living and endurance is very necessary.

Some people think that Karma Yoga is an inferior type of Yoga. They think that carrying water, cleansing plates, serving food to the poor, sweeping the floor, are menial works. This is a sad mistake. They have not understood the technique and glory of Karma Yoga. Lord Krishna, the Lord of the three worlds, acted the part of a charioteer of Arjuna. He also acted the part of cowherd.

Every man should do his duties in accordance with his own Varna Ashrama, caste and station in life. There is no benefit in abandoning one's own work in preference to another's work.

BHAKTI YOGA

Bhakti is intense love of God. Bhakti Yoga is the path of devotion. It appeals to the majority of mankind. “Love for love's sake" is the motto or formula of a Bhakti-Yogin.

God is an embodiment of love. You will have to attain by loving Him. God can be realised only by means of love as ardent and all-absorbing as the conjugal passion. Love for God must be gradually cultivated.

He who loves God has neither wants nor sorrows. He does not hate any being or object. He never takes delight in sensual objects. He includes every one in the warm embrace of his love.

Love of God and the rapturous ecstasy, enjoyed by fellowship with God cannot be adequately described in words. It is as if a dumb man who has tasted some palatable food and could not speak about it. It could be revealed only to the chosen few. He who has once experienced love will see that alone, hear that alone and speak of that alone, because he constantly thinks of that alone.

Bhakti Yoga is the chief of sciences. He is wealthy indeed who has love for the Lord. There is no sorrow other than lack of devotion to the Lord. There is no right course except love of the devotees of the Lord. The name, qualities and Lilas of the Lord are chief things to be remembered. The lotus-feet of the Lord are the chief objects of meditation. The devotee drinks the nectar of Prem or divine love.

God reveals himself to His devotees in a variety of ways. He assumes the very form which the devotee has chosen for his worship. If you worship Him as Lord Hari with four hands, he will come to you as Hari. If you adore Him as Siva, He will give you Darshan as Siva. If you worship Him as Mother Durga or Kali, He will come to you as Durga or Kali. If you worship Him as Lord Rama, Lord Krishna or Lord Dattatreya, He will come to you as Rama, Krishna or Dattatreya. If you worship Him as Christ or Allah, He will come to you as Christ or Alalh.

RAJA YOGA

Raga Yoga is the path that leads to union with the Lord through self-restraint and control of mind. Raja Yoga teaches how to control the senses and the Vrittis or thought-waves that arise from the mind, how to develop concentration and how to commune with God. There is physical discipline in Hatha Yoga whereas in Raja Yoga there is discipline of the mind.

The Yogi concentrates on the Chakras, mind, stars, elements and attains superhuman knowledge. He obtains mastery over the elements. The power of concentration is the only key to open the treasure-house of knowledge.

Without concentration you cannot have success in any walk of life or spiritual pursuits. A cook can prepare things efficiently if he has concentration. If there is no concentration he spoils the preparations. A surgeon in the operation-theatre needs perfect concentration. The captain of a steamer must possess a great deal of concentration. A tailor, a carpenter, a mason, a blacksmith, a cobbler, an engineer, a professor, a barrister or a student all must possess concentration. Then only they can have success in their profession. All great souls, all master-minds who have done great work in this world, had perfect concentration.

How powerful is the search-light when the sun's rays are concentrated through a lens; they can burn cotton. Even so when the dissipated rays of the mind are collected you can work wonders, can know all the secrets of nature through the powerful search-light of mind.

Asana, Pranayama and Pratyahara are preliminary accessories to Yoga. Asana is steady pose. Pranayama is regulation of breath. This produces serenity and steadiness of mind and good health. Pratyahara is abstraction or withdrawal of the senses from their objects. Then only you can look within and have introvision.

JNANA YOGA

Jnana Yoga is the path of knowledge. Moksha is attained through knowledge of Brahman. Release is achieved through realisation of the identity of the individual soul with the Supreme Soul or Brahman. The cause for bondage and suffering is Avidya or ignorance.

The little Jiva foolishly imagines on account of ignorance that he is separate from Brahman. Avidya acts as a veil or screen and prevents the Jiva from knowing his real, divine nature. Knowledge of Brahman or Brahma-Jnana removes this veil and makes the Jiva rest in his own Sat-Chit-Ananda Svaroopa.

The Jnana Yogi realises that Brahman is the life of his life, the soul of his soul. He feels and knows that God is his own Self. He realises that he is one with the Eternal through spiritual insight or intuition (Aparokshanubhuti, or divine perception), but not through

mere study of books, dogmas or theories. Religion is realisation for him now. It is not mere talk. He plunges himself in the deep recesses of his heart through constant and intense meditation (Nididhyasana) and get the wonderful pearl of Atma, a wonderful treasure much more valuable than all the wealth of the world.

Jnana is not mere intellectual knowledge. It is not hearing or acknowledging. It is not mere intellectual assent. It is direct realisation of oneness or unity with the Supreme Being. It is Para Vidya. Intellectual conviction alone will not lead you to Brahma Jnana.

SLAY THE MIND

How can I rely on this world!

It has no real existence,

The body is like a froth or bubble,

Everything is perishable;

Kings, poets, scientists,

Have been reduced to dust;

This world is but a long dream.

Days and nights are passing away,

The senses and mind are deceiving.

I have detected the dacoit,

That dacoit is the mind;

It cannot deceive me now.

I have slain the mind,

With the sword of discrimination,

I have found out the Atmic Pearl,

I enjoy the Bliss Eternal;

Sivoham Sivoham Sivoham.

PEACE

Peace is a divine attribute.

It is a quality of the soul. It cannot remain with greedy persons. It fills the pure heart. It deserts the lustful. It runs away from the selfish. It is an ornament of Paramahamsa.

Wealth, women, children, property and palatial buildings cannot give you everlasting peace. Look within the chambers of your heart. When you are established in the highest Self within, you will not be shaken even by heavy sorrow, loss or failure; the inharmonious or disagreeable vibrations. You will tide over all difficulties or crises in life easily and will come out with triumph in all life's experiences. Mysterious is this Peace. Marvellous is this Peace. Realise this Peace.

Lead an ideal life of peace. Kill ruthlessly suspicion, prejudice of all sorts, envy, jealousy, selfishness greed of power and possessions. Practise daily meditation and establish peace in your heart. Then radiate it to your neighbours and all who come in contact with you. Disseminate it far and wide. Preach the gospel of Peace to all men and women of the world.

Be still. Be in tune with the Divine will. Let go all the worries. Cast out all cares and anxieties. Get deep down into the innermost recesses of your heart and plunge into the ocean of peace.

Cultivate peace first in the garden of your heart by removing the weeds of lust, hatred, greed, selfishness, and jealousy. Then only you can manifest it externally. Then only, those who come in contact with you, will be benefited by your vibrations of peace and harmony.

Hear the divine whisper in silence. Realise the power of faith. Feel God's sustaining grace. Know the way of escape. Build the shrine of love or the temple of devotion in your heart. Enter the glorious silence. Enjoy the life transcendent. Live within. Merge in the soul. Know the self. Become That. Be free and move about happily.

Peace is your birthright. Peace is filling your being within and without. Peace is in front of you, behind you, to the right, to the left, above and below. Peace is the only living Reality. Names and Forms are all illusory. Realise this Peace and be free. Wonderful is the Power of Peace that brings joy and eternal bliss.

Peace comes from Prayer, Japa, Kirtan, Meditation, good and sublime thoughts and understanding.

LOVE

Love for body or skin, is passion.

Love is God, is Prem or devotion. It is pure love. It is love for love's sake. To love anyone for attaining some selfish gain is selfish love. It binds you to this earth. To love all beings with Narayana-Bhava as manifestations of the Lord himself, is pure love. It is divine love. It leads to liberation. Pure love redeems, purifies the heart and transmutes you into divinity. God is an embodiment of love. He is an ocean of love. If you wish to attain God-realisatin, you must also become an embodiment of love.

Pure love is Bliss. Pure love is sweet. Speak lovingly. Act lovingly. Serve lovingly. You will soon enter the Kingdom of Heaven or Supreme Peace. Hatred ceases not by hatred but love. Return love for hatred. Live little, but love long. Love must be of an enduring nature. Love inspires, illumines and leads the way. Love is not really getting or bargaining, but giving. Love is absolute goodness, honour, peace and pure living. Love is the best thing in this world. It cements the broken hearts. Love is the master-key to open the door of Moksha or Eternal Bliss. Love inspires love. Love is a saviour of life unto life. Love is a divine elixir. It bestows immortality, supreme peace and everlasting joy.

Love is the living essence of the divine nature which beams full of all goodness. Love is the golden link or tie which binds the heart to heart, mind to mind, soul to soul. Love never reasons but ever profusely gives. It is not affected by offence or insult. It looks not with the eyes, but with the heart. It looks through a telescope. Love is the crowning grace of humanity. It is the holiest right of the soul. Love is indeed Heaven upon earth. It casts out all sorts of fear. Love your neighbour as your own self. Love God with all your heart, mind and soul. Pure love is without selfish attachment. Pure love is immortal divine essence. Pure love is a divine flame. It is ever brilliant. It is never exhausted. It is the very essence of pure love to be willing to suffer for the good of others, to place its happiness in the happiness of others.

Physical love is animalism. It is passion excited and refined. It is gross and sensual. A husband loves his wife not for the sake of his wife, but loves her for the sake of his own self. He is selfish there. He expects sensual pleasure from her. If leprosy or small-pox

destroys her real beauty, his love for her ceases. Pure love strengthens and ennobles the character, gives a higher pure motive and a nobler aim to every action of life and makes a man strong, noble and courageous. All loves are simply stepping stones to the love of God.

BE GOOD, DO GOOD

The world today is faced with a number of problems. There is every fear of war. There is fear of famine. Selfishness, love of power, position, hatred between individuals and nations grow day by day. What is the real solution for all these ills?

"Be good: do good." the whole ethics and conduct is contained in this. Goodness implies kindness benevolence and morality. Virtue follows goodness. It is an act of benevolence, compassion or mercy.

A good man is ever happy. He always lives with God. He has divinity within him. Do all the good that you can in all the ways you can, to all people you can, at all times, with all zeal, strength, love and heart.

Good is the conquest over evil. It is not the absence of evil. Little self-denial, honest service, little words of cheer, encouragement, sympathy and kindness, little acts of kindness, little virtuous deeds, little silent victories over temptations—these will have a long way to the attainment of Eternal Bliss, perennial joy, everlasting peace and immortality.

The law of cause and effect is inexorable and unrelenting. You reap a harvest of suffering, poverty, pain and sorrow, because you have sown the seed of evil in the past. You reap a harvest of plenty and bliss owing to your sowing seeds of good. Try to understand this law. You will then begin to sow only seeds of good.

Entertain good, sublime, divine thoughts. Shut your mind from evil thoughts just as you shut your doors against the approach of enemies, thieves and dacoits. Always perform good actions. Evil cannot enter your mind now.

Cultivate good habits. Goodness is a habit. Goodness of nature is an inclination. Without goodness man is a brute or a vermin. He is a mischievous wretched, despicable thing on this holy earth.

Even a little good thinking and a little doing good are highly beneficial. It will lead to Eternal Bliss. Then why not try a little good thinking and good doing even from now?

Goodness makes life a blessing. Goodness will bring sure success and prosperity. To be good is human. To be good is divine.

A good deed is never lost. It purifies the heart and leads to the divine light and the dawn of divine grace. He who sows courtesy reaps friendship. He who plants kindness reaps love.

Goodness is love in action. It is noble to be good. Goodness is the greatest virtue. Every good deed is a grain of seed for immortality or eternal life.

May goodness be your ideal and goal! May you all be good and attain Godhead.

COURSE OF SADHANA

1. You must be able to sit on one Asana with head erect for a period of 3 hours at a stretch.

2. Practise Pranayama for half an hour daily.

3. You must get up at 4 a.m. and start meditation first. Then you can have the practice of Asana and Pranayama. Meditation is most important.

4. Have concrete meditation to begin with. Meditate on any form you like best. Feel the indwelling presence in the form and think of the attributes Purity, Perfection, All-pervading Intelligence, Bliss Absolute, Omnipotence, etc. When the mind runs, again and again bring it to the point. Have another sitting for meditation at night. Be regular in your practice.

5. Develop right thinking, right feeling, right acting and right speaking.

6. Eradicate vicious qualities, such as, anger, lust, greed, egoism, hatred, etc.

7. Discipline the Indriyas. Observe the vow of silence for two hours daily.

8. Develop virtues-forgiveness, mercy, love, kindness, patience perseverance, courage, truthfulness, etc.

9. Keep daily spiritual diary regularly and stick to your daily spiritual routine at all cost.

10. Write your Ishta Mantra “Hari Om” “Sri Rama," etc; in a note book one hour daily and send it on to me along with the spiritual diary at the end of every month.

11. Become a pure vegetarian.

TWENTY SPIRITUAL INSTRUCTIONS

1. Get up 4. a.m. daily. Do Japa and meditation.

2. Take Sattvic Ahara. Do not overload the stomach.

3. Sit on Padma or Siddha Asana for Japa and Dhyana.

4. Have a separate meditation room under lock and key.

5. Do charity Koth of income or ten paise per Rupee.

6. Study systematically one chapter of the Bhagavad Gita.

7. Preserve Veerya (the vital force). Sleep separately.

8. Give up smoking, intoxicant drinks and Rajasic food.

9. Fast on Ekadashi days or live on milk and fruits only.

10. Observe Mauna for 2 hours and during meals also.

11. Speak Truth at any cost. Speak a little.

12. Reduce your wants. Lead a happy contented life.

13. Never hurt the feeling of others. Be kind to all.

14. Think of the mistakes you have done (self-analysis).

15. Do not depend upon servants. Have self-reliance.

16. Think of God as soon as you get up and when you go to bed.

17. Have always a Japa Mala in your neck or in your pocket.

18. Have the motto—'simple living and high thinking.'

19. Serve Sadhus, Sannyasins and poor and sick persons.

20. Keep a daily spiritual diary. Stick to your routine.

TWENTY HINTS ON MEDITATION

1. Have a separate meditation-room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone, yourself, in communion with God or Brahman.

3. Get up at 4. a.m. (Brahmamuhurta) and meditate from 4 a.m. to 6 a.m. Have another sitting at night from 7 p.m. to 8 p.m.

4. Keep a picture of your Ishta in the room, and also some religious books, the Gita, the Upanishads, the Yoga-Vasishtha, the Bhagavata, etc. Spread your Asana in front of the picture of your Ishta.

5. Sit on Padma, Siddha, Sukha or Svastika Asana. Keep the head, neck and trunk in a straight line. Don't bend either forward or backward.

6. Close your eyes and concentrate gently in the Trikuta, the space between the two eye-brows. Lock the

fingers.

7. Never wrestle with the mind. Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishta. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try it will come round to you in a shorter time.

9. Saguna and Nirguana Dhyana: To meditate on a Name and a form of the Lord is Saguna Dhyana. This is concrete meditation. Meditate on any form of God you like, and

repeat His Name mentally. This is Saguna-Dhyana. Or, repeat OM mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority or persons.

10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya, and fix it there. This sort of combat will go on for some months.

11. When you meditate on Lord Krishna, in the beginning, keep His picture in front of you. Look at it with steady gazing. Without winking the eye-lids. See His feet first, then the yellow silken robe, then the ornaments around His neck, then His face, earrings, crown of the head set with diamonds, then His armlets and bracelets. Then His conch, disc, mace and lotus. Then come again to the feet. Now start again the same process. Do this again and again for half an hour. When you feel tired look steadly on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind on the different parts as you did before.

13. You can associate the attributes of God, as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or, substitute good counter-thoughts (Pratipaksha Bhavana method). Or think of the picture of God and the Mantra, again and again, forcibly. Or pray.

15. Never let a day pass without meditation. Be regular and systematic. Take Sattvic food. Fruits and milk will help mental focussing. Give up meat, fish, eggs, smoking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head, with a piece of string to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It will serve the part of a mother. Or lean upon an improvised swing, for 10 minutes, and move yourself to and fro. Do 10 or

20 mild Kumbhaks (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mauna for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books. (This is negative good company, if you do not get positive good company). Have Satsanga. These are all auxiliaries to meditation.

18. Do not shake the body. Keep it as firm as a rock. Breathe slowly. Do not scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, do not concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state. Therefore if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa Samadhi very quickly. Therefore exert in right earnest.

THUS AWAKENS SWAMI SIVANANDA

ONE TRUTH

There is only one Caste-The Caste of HUMANITY.

There is only one Religion-The Religion of LOVE.

There is only one commandment-The Commandment of TRUTHFULNESS.

There is only one Law-The Law of CAUSE and EFFECT.

There is only one God—The Omnipresent, Omnipotent, Omniscient Lord.

There is only one Language The Language of HEART or the language of SILENCE.

APHORISMS OF SIVANANDA

1. Life is meant to attain God.

2. Service of man is worship of God.

3. God is peace. God is Bliss. God is Light.

4. Work is worship. Dedicate your actions to God.

5. Control senses. Control mind. Be truthful. Be pure.

6. Serve the sick. Serve the poor. Serve all beings.

7. Never hurt others' feelings. Bear insult and injury, Forgive. Be kind. 8. Thou art Ever Free Immortal Soul or Atman.

THE BREATH OF THE ETERNAL

1. The Upanishads are the breath of the Eternal.

2. The Eternal Voice speaks within the core of your heart. Wake up! Thou art the Immortal, all-blissful Spirit. "Tat Tvam Asi".

3. Awake! Arise! O Man! You are a pilgrim on the path of Truth. You are Divine. Find the way back to your spiritual abode of eternal bliss.

4. Hold fast to that which ever endures.

5. Look not outside for light, peace, joy and bliss; but look within.

6. Truth must be discovered in the depth of your own being.

7. Your life is incomplete without spiritual Consciousness.

8. Your life is barren without righteousness, renunciation, meditation and self-realisation.

9. A desireless man becomes immortal. 10. To have God is to have the entire world. 11. Without Atman or the Self there is no life.

12. Come then. Tarry not. Falter not. March onward, forward, and Godward. Your goal is to realise the forgotten oneness with God.

13. The foundation of spiritual life is self-control. Ever lead a life of righteousness or Dharma.

REAL RELIGION

1. Real religion is living, not speaking or showing.

2. Real religion is the awareness of the essential Divinity of Man.

3. Real religion is the religion of the heart. The heart must be purified first.

4. Truth, love and purity are the basis of real religion.

5. By the pure in heart is this Atman known.

6. Righteousness is man's best acquisition. It is his happiness.

7. Love alone will triumph, because hate destroys.

8. Give. Learn to give. Give in plenty. Give with love. Give without expectation of fruits.

9. To live is to create and to create is living.

10. Selfishness and spirituality can never live together.

11. Reform is not external change. It is the internal change in man which only comes through developing spiritual outlook.

12. If there is no spiritual outlook, social and political reforms are mere mockery.

13. Moksha is the life in the Eternal. It is freedom from egoism, attachment, fear, lust, birth and death.

14. Doubt not. Doubts delay. Om is unto me, the joy and the rejoicing of my heart.

15. Meditation gradually offers you the eternal light and intuition.

16. With the mind illumined by the power of meditation know Brahman, the Immortal; attain HIM, O My Friend, the one Goal to be attained.

UNTO THE IMPERISHABLE

1. The Imperishable is the Real or Brahman.

2. To become one with Brahman is Wisdom.

3. Brahman sees all, knows all. He is Wisdom itself.

4. To know Brahman hidden in the lotus of the heart is to untie the knot of ignorance.

5. God or Brahman is your dearest and nearest.

THE MEANING OF LIFE

6. Life is the greatest gift of God.

7. Life is service. Life is duty.

8. Time is life.

9. Life moves on the happy wings of hope.

10. Vice is a canker that eats into the vitals of life.

THE WINGS OF WISDOM

11. Righteousness is the rule of life.

12. Righteousness is its own reward.

13. Righteousness is the highest of riches.

14. Humility sheds effulgence on the greatness of man.

15. The path of honesty is straight and smooth.

16. Truth is the supermost virtue.

17. Be contented with what you have but be discontented with what you are.

18. Prayer is the heavenward soaring of the soul on the wings of faith and devotion.

19. Faith reasons not, but believe and enters the Divine realm fearlessly.

20. That which separates man from God is mind.

LIGHT THAT REVEALS BLISS

1. What never changes at any time is the Knowing-Consciousness within.

2. Consciousness in Infinite, and being above time is Immortal. This alone can be the truth.

3. To know the Self or Atman is to be free.

4. Through knowledge of Brahman comes power, victory over death, immortality and everlasting bliss.

5. In truth, there is no atheist in this world. Everybody wants happiness. Everyone tries to get happiness. Happiness is God.

6. This world is not chaos. It is an organised, divine institution.

7. A knowledge of the true life is philosophy.

8. To have triumph over the mind and lower nature is the greatest culture or civilisation.

9. Matter should not rule life, but life should rule matter.

10. You make your life, your world, by your own thought.

11. The body is objectified thought. It is objectified Will.

12. There is nothing in this world which one may not attain by right exertion.

13. Peace should be found at home first, and in the heart of man, and then let him talk of world peace.

14. Unity should be found at home first and then let them talk of world unity.

15. Behaviour is a basis for inferring about the inner consciousness of man.

16. A Guru exerts his influence on his student by his teachings, example, thought, touch and graceful look.

THE YOGA OF LOVE

1. Love and truth are the corner-stones of the teachings of saints and of every religion.

2. Love is indeed the life of the soul.

3. He who feels as his own, the joys and sorrows of others, is a true Yogi.

4. A seeker of Truth must possess faith, hope, courage, dispassion and self-restraint and burning aspiration

5. Do not perform any action which your own heart feels shame to do.

6. What your heart feels no shame to do, what satisfies your conscience, is indeed righteous action.

7. Renunciation is renunciation of the ego, of selfishness and desires, but not of life.

8. Immortality is union with God or Brahman.

9. The end of wisdom is to realise the identity of the individual soul and the Supreme Soul or Brahman.

10. Brahman or the Eternal is the end of the Journey. He is the Supreme Goal.

WISDOM SPARKS

1. Wash the mind with the water of Lord's Name and clean it of the dirt of hatred, anger and jealousy.

2. God is spirit. God is love. He is the very source of all.

3. God is the remover of all misery and sorrow.

4. Whatever you see is God. Whatever you hear is God.

5. The God dwells even in a single leaf, or in a blade of grass or in a drop of water.

6. God sees all that passes in every heart.

7. God reveals Himself to those who are humble, simple and pure.

8. Cultivate peace in the garden of your heart by removing the weeds of lust, hatred, greed and selfishness.

9. Follow the instructions of your master and the teachings of the scriptures to the very letter.

10. Do not fight for rights. Think more of your duty and less about your rights.

11. Worry does great harm to the body and the mind.

12. Resign yourself completely to the will of God.

13. Give up all sorts of fear, cares, worries and anxieties.

14. Pray to the Almighty for help and guidance. Thirst for His grace.

SAYINGS

Think what is good, speak what is good, do what is good. You will soon enter the kingdom of Immortal Bliss.

Do not waste this Human life, stand not ashore watching the waves of worldliness to subside for a bath of spiritual bliss.

The formula for success is D plus E plus F. D is discrimination, E is exertion and F is faith.

A woman without chastity is like a chariot without wheels or a Veena without strings.

The world will exist only if people become moral and spiritual.

Life without lust, egoism, greed, anger and pride, is itself divine life.

Kirtan is the easiest, cheapest, quickest, surest, safest way to attain God-realisation.

Do not complain that there is no time for Sadhana. Reduce sleep and tall talk. Get up at 4 a.m.

No progress in the spiritual path is possible without the grace of the Guru.

Guru is the place of pilgrimage. Brahma, Vishnu, Siva, Parvati, Indra, all Devas and sacred rivers are in Him.

Your money belongs to the Lord. You have no business to keep more than what you need.

Within you is hidden God. Within you is the fountain of joy. Within you is the ocean of bliss.

SPIRITUAL EXPERIENCES

The entrance into the higher meditative life depends upon the grace of God.

The higher meditative life demands tremendous humility, serenity and courage.

In higher meditative life the senses and the mind are completely subdued. There is no more use of the mind, emotions and imaginations.

In higher meditation the Yogi withdraws himself completely and enters into the state of consciousness above the mind and intellect. He is conscious only of Pure Being.

In Samadhi or the superconscious state the Yogi abandons the sense of his own being and enters into the Being of God.

Spiritual experience will come to you when you are ready, but not before.

There is inner unfolding from level to level in your spiritual experience. Wait patiently. Plod on in your Sadhana with purity and courage.

Like draws like on your spiritual journey. You are never really left alone. You will get help from Yogins and Saints internally, from different parts of the world. Their spiritual vibrations will elevate and inspire you.

Meditate and enter into the realm of radiant light. There are no limitations; here there is no worry, there are no obstacles.

There is no time or space. In that holy realm there is no fear, no doubt, no indecision. It is all eternal joy, bliss, peace and happiness.

MORALITY

Morality is the gateway to religion. Morality is the gateway to bliss immortal.

The aim of morality is to raise man to the level of divinity by transforming his own nature. Be good; do good. This is the essence of morality.

IMMORALITY

It is immoral to drink liquor. It is immoral to hurt others. It is immoral to give way to anger. It is immoral to tell lies or deceive others. It is immoral to entertain lustful thoughts. It is immoral to hate or cavil others. It is immoral to burst out in anger.

VIRTUE

Virtue is the root of happiness; therefore be virtuous.

Virtue will open the gates of immortality to receive you.

Virtue has divinity behind it; wherever is divinity there is virtue.

Virtue does not come from money; but every good of man comes from virtue.

MEDITATE ON TWELVE VIRTUES

Humility in January.

Frankness in February.

Courage in March.

Patience in April.

Mercy in May.

Magnanimity in June.

Sincerity in July.

Pure live in August.

Generosity in September.

Forgiveness in October.

Balanced mind in November.

Contentment in December.

VOICE OF SIVA

Think truly. Speak truly. Live truly. Act truly.

To be pure, to be spiritual, is to be true.

Truthfulness is the first pillar in the temple of the Lord.

Practice of truth will gradually transform your life.

Truth is the bestower of immortality and bliss divine.

Being truthful means stating a thing as it is or expressing a thing as it is.

Truth denotes the practising of all the divine virtues.

If you want quick progress in the spiritual life, if you are to attain God-realisation, then adhere to truth without any selfish consideration.

Truth is the very core and essence of the law of God, which is the foundation of all spiritual practices and divine life.

MY MISSION

I organise medical missions of relief as means of promoting the spirituality of Universal brotherhood and peace.

I organise moral missions to directly preach the gospel of Universal fellowship and the fundamental unity of mankind. This also will promote world peace. There will be cultural conquest or triumph of truth through Dharma or righteousness.

I do not believe in the military conquest, achieved by force and violence. I believe in moral conquest, conquest of heart, conquest by love and establishing the spiritual empire of righteousness, without any geographical and national frontiers.

The Divine Life Society branches, the Divine Life members and the Divine Life Conferences are doing wonderful work towards the establishment of universal brotherhood, world peace and Universal Atmanhood.

My work is to rouse the religious consciousness-the awareness of the essential divinity of man.

I have laid great emphasis in all my writings upon the discipline of the outgoing senses, conquest of the mind, purification of the heart and attainment of inner peace and strength.

I have appeared in this age to indicate the way unto men. The way is: simplify your life, and purify your heart. Slay egoism, and pride, cultivate cosmic love, practise self-discipline. Serve all. Love all. Hear, reflect, meditate. Enquire and know Thyself. Live in the Eternal.

TWENTY SPIRITUAL SPARKS

1. I follow the religion of love.

2. I am a true Christian, a true Musalman, a true Hindu, a true Buddhist, a true Sikh and a true Parsi.

3. I can come nearer to you, but you must draw me by a purified heart and a strong pure will.

4. No religion has monopoly over Truth or God. Each has a particular feature which it specially treasures, but there are also essential aspects common to all.

5. All prophets have only delivered and proclaimed in different languages the same principles of Eternal Goodness and Eternal Truth.

6. The lovers of God have no religion, but God alone.

7. Religion is essentially the art and the theory of the remarking of man. Man is not a finished creation.

8. Man is spiritually impoverished. He has the need for religion. And there is a need for co-operation among religions.

9. Man's pilgrimage through the many to the one is the most sacred Pilgrimage. His pilgrimage is his journey through sorrow and pain to the goal of bliss in God.

10. Money can help you to get medicines but not health. Money can help you to get soft pillows, but not sound sleep. Money can help you to get material comforts, but not eternal bliss. Money can help you to get ornaments, but not beauty. Money will help you to get an electric earphone, but not natural hearing. Attain the supreme wealth, wisdom; you will have everything.

11. Pain and death exist. Their ultimate cause is ignorance. Their cure is knowledge of Brahman or experience of the eternal bliss of the Supreme Self. m

12. One need not necessarily or always have to wait for another birth to enjoy the fruits of present Karmas. According to the demerit of the Karmas one can experience their fruits within years, months, weeks or days.

13. Ethics and spiritual practices open the door to Truth or the Spirit.

14. Let your service be free from the taint of seeking recognition, power or position. Let your motive be altruistic.

15. Sacrifice means an act directed to the welfare of all life without receiving or desiring a return for it, either of a temporal or spiritual nature.

16. Cultivate cosmic love. Cultivate divine love. It will finally merge in the ocean of Beauty, Truth and Bliss.

17. Endeavour enables man to endure and endurance stimulates his endeavour.

18. Purification, illumination, unification, perfection and liberation are the stages in the spiritual path.

19. Samadhi is seeing things as a whole as one.

20. Swim in the ocean of spiritual awareness. Enjoy the stupendous stillness of God-consciousness. Plunge in the river of eternal life. Behold the eternal light of Divine Beauty.

DISTINCT FEATURES OF SELF-CULTURE

1. Culture is the blossoming of the spiritual Consciousness.

2. Culture is that which is related to the Good, which springs from the good and also promotes the good.

3. Goodness of being and doing constitutes the rock-bottom of one's life.

4. The gospel of life is a gospel of non-attachment, of the immortality of the soul, of the ultimate liberation of the soul.

5. Truth is the basic law of life. Truth is a means and the goal ultimate.

6. Truth is justice, fairplay and adherence to the fundamental laws of ethics of right conduct.

7. Truth is the law of life, falsehood is the law of death.

8. Practice of truth is the greatest penance.

9. Truth is the law of unselfish love for the individual and the world alike.

10. Truth and love do not clash with each other.

11. Love is the greatest healing power in the world.

12. Love is the law of life.

13. Love can hope where reason would despair.

14. Love thinks no evils, asks nothing for itself in return, imputes no motive and sees only the bright side.

15. Love is selfless service, mercy, compassion, fellowship, helpfulness, understanding, tolerance and goodwill.

16. Self-sacrifice, charity, and asceticism are the very bases of well-being.

17. The foundation of Yoga is self-control.

18. Aspire. Sit alone. Meditate. Be vigilant.

19. Inertia is your worst enemy.

20. Intolerance is the bane of religion.

21. Unselfishness and inward peace are the distinct features of self-culture.

TWENTY SWEETEST DROPS FROM

"AMBROSIA"

1. Brahman is Immortal, Wisdom, Eternal, Beauty, Infinite, Consciousness and everlasting peace.

2. The Pure Eternal Atma is SareeraTraya-Vilakshana, Panchakosha-Vyatirikta and AvasthaTrayarahita.

3. The language of Brahman is silence. His law is harmony. His nature is abiding peace.

4. Love generates knowledge and knowledge leads one to love.

5. Behind the variety and plurality of objects there is an all-embracing unity.

6. Man is a subject and not an object. He is a seer.

7. Truth, Love and Purity-these three constitute Divine Life.

8. God plus desire is man; Man minus desire is God.

9. Discrimination and purity are the hubs in which the axle of Truth is fixed.

10. Truthfulness and love are the wings which raise us to God.

11. There is no virtue than Truth.

12. Kanchana, Kamini and Kirti-these three K's are the enemies of wisdom. Embrace poverty, observe chastity and practise humility; and you can be free from them.

13. A Jivanmukta is a Mahakarta, a Jivanmukta is a Maha Bhokta.

14. The causes of rebirth are desire and ignorance.

15. A Jivanmukta is always in Samadhi even during all sorts of action.

16. Hook the fish of desire by abstinence. Remove the darkness of ignorance by the light of knowledge.

17. Samadhi is the highest bliss. It is the experience of light of the Absolute and the end of all relative existence.

18. 'OM' is a guide for the knowledge of the Self and a key to unlock the door of Moksha.

19. Liberation is not merely the absence of all misery. It is a state of Bliss.

20. Moksha is the realisation of the non-dualistic, pure consciousness. It is a state of desirelessness.

SPARKS OF INTUITION

1. God is the Oasis in the desert of mundane life.

2. Sweetness of life is service of humanity. The Pivot of life is meditation on God.

3. Faith is the Eye of Wisdom.

4. Devotion opens that Eye of Wisdom.

5. The Joy of Selfless Service is the greatest Joy.

6. He who sows generosity reaps Love Divine.

7. Perfect Love is perfect Harmlessness.

8. The ways should be right and means should also be right.

9. Self-control is the link with the happiness of Self.

10. There is no hope of salvation without annihilation of Egoism.

11. Lose thyself and know thy Self.

12. Silence of the mind is real Mauna or Silence.

13. Learn to forget the world. Learn to remember God always.

CHEER UP, O FRIEND!

1. Why do you weep, O Friend! You have no death. Why do you weep? You are bodiless and mindless. You are free from sorrow, pain, and delusion. You are Pure Consciousness, O friend!

2. There is neither old age nor death for you; Friend! Why do you weep? Assert, 'I am the Wisdom, Immortal, the Homogeneous Essence, All-pervading like the sky'.

3. You are neither born nor dead. You are the pure attributeless Brahman. How can there be bondage and liberation for you, O Child!

4. O Friend! Why do you weep? Drink the nectar of Immortality. Become the Self of the self.

5. Know the One Pure Consciousness which is without thought and mind. Know the One Consciousness which is without senses, Prana and intellect.

6. The Cause (Pure Consciousness) pervades the effect. The effect does not pervade the Cause. The effect is unreal. Therefore take hold of the Cause, the Real.

7. Commune with the indweller (God) through meditation and heartfelt prayer. Lay bare the troubles of your heart to HIM. He will instil in you spiritual strength and Wisdom.

8. Meditation gives comfort, strength, peace, poise, success and develops your personality. Therefore meditate regularly.

9. By worrying all your energies are wasted. No useful purpose is served thereby. So give up all worries. Pray to God. All worries will end.

10. He who is desireless, self-controlled, passionless, tranquil and steady attains Self-realisation.

11. You are pure and bodiless. You have mind. You are the Immortal, all-pervading Atman, the Supreme Truth. Assert This. Feel This. Realise this and be free, O Friend!

THUS INITIATES SRI SWAMI SIVANANDA

SERVE, LOVE, GIVE

Become a Karma Yogi and work for the well-being of the world. You must do universal service in order to attain the state of being one with the universal consciousness.

It is only through selfless activities, unattached work and loving service that one can acquire the precious gems of purity, patience and humility.

Wherever there is distress share what you have and alleviate human suffering wherever it is possible. Thus you will be able to achieve the goal for which you were born, for which God has given this human body.

While doing selfless service, an insidious feeling of self-approbation may creep in unnoticed. This may later manifest itself in the form of a sort of indulgent attitude and a lofty contempt for those who are not following a similar life. A constant humility kept alive by a ceaseless exercise of it in service, is the sure armour against this foe.

Spiritualise all activities. Feel you are an instrument in the Lord's hands and that all the Indriyas (senses) belong to Him. Repeat the formula 'I am Thine; all is Thine; Thy will be done?

Feel that the whole world is manifestation of the Lord and you are serving the Lord in all names and forms. Whatever you do-your actions and the results thereof-consecrate them all to the Lord at the end of each day. Do not identify yourself with actions. Then your heart will be purified and you will be ready to receive the divine light and grace.

Rest not with being good. Do good also. Be kind. Be compassionate. Let not virtue wither for want of exercise.

God is love. Love is God. Selfishness, greed, egoism, vanity, pride, hatred contract the heart and stand in the way of developing universal Love. Feel that the whole world is your body, your own home. Melt and destroy all barriers that separate man from man. Idea of superiority is ignorance. Develop visvaprema-all-embracing Love. Unite with all. Separateness is death. Unity is eternal life.

God is love. The only true religion is the religion of love or the religion of the hearts. Feel for others as you feel for yourself.

Love expects no reward. Love knows no fear. Love Divine gives-does not demand. Love thinks no evils; imputes no motive. To Love is to share and serve.

Do charity- amounting to at least one tenth of your income or ten paise in a rupee.

Happiness comes to him who gives happiness to others.

Give, Give, Give in plenty, in humility and with joy. Thus in the very process of giving enrich yourself too.

If a man, who has not removed jealousy, backbiting, hatred, pride, selfishness says "I am meditating for six hours daily," it is all nonsense. There is no hope of getting into a meditative mood even after a year unless a man removes all these Vrittis and purifies his mind first by selfless service at least for six months.

Excel in Service,

Expand in Love,

Advance in Knowledge

Service is Love in expression,

Love is concentrated Knowledge,

Knowledge is diffused love.

PURIFY

Spirituality means growing into the form of Divine Ideal. It is the transformation of your nature from human to Divine. This is brought about by Abhyasa spiritual practice or Sadhana and Vairagya leading to renunciation.

Conscious attempt to merge ourselves in the Supreme Reality is called Spiritual Sadhana, which should be the common aim of all, though the processes may be different.

If you wish to evolve quickly, you must have the right kind of Sadhana. If you are a student of the path of self-reliance, you can select the Sadhana for your daily practice yourself. If you are a student of the path of self-surrender, you should get the right kind of Sadhana from a Guru and practise it with intense faith.

Constant Satsanga with the wise and study of the Srutis under a Guru will slowly wipe out the wrong and worldly Samskaras.

Make intense inner Sadhana the keynote of your life. Base your life upon the ceaseless remembrance of the Divine consciousness and constant feeling of His presence.

Sadhana is at first mechanical and it is only in the later stages that it becomes a part and parcel of one's own life. It appears as a drudgery in the beginning, but later on it imparts joy, peace, strength, courage and freedom.

Do not be slack in your Sadhana. It is Sadhana that will help you in the long run. It is the only asset in this life.

Be regular in your Sadhana and attain Selfrealisation in this very birth.

Never mind repeated failures in your Sadhana. Nil desperandum Despair not. Do not give up the struggle or the Sadhana. Stand up and fight again. Struggle again. You are nearer success each time. Every failure is a stepping-stone to success. You are sure to succeed in the long run.

Only when you have purified the heart, silenced the mind, stilled the thoughts and surging emotions withdraw the outgoing senses, thinned out the Vasanas, you can behold the glorious Atman during deep meditation.

The practical method of realising one's divine nature is the complete transformation of the base animal nature, transcending the human nature and awakening fully the dormant spiritual traits within.

This is done through perfect ethical evolution, self-restraint, self-analysis, self-purification, concentration, meditation, practice of selfless love and service to all and systematic inner culture through right speech and right conduct. This alone is the pathway to Yoga and inner unfoldment.

Never complain against bad environments. Create your own mental world wherever you remain and wherever you go. Do not try to run away from bad unfavourable environments. God has placed you there to make you grow quickly.

The world is not a hindrance to your spiritual path. The world is your Guru. The world is a training school. The world is Virat or Ishvara.

Perfect serenity, cultivation of divine virtues, entertaining holy thoughts, discipline of diet- all these pave the way to success along spiritual path.

Right from the very beginning of your spiritual life, you must understand clearly that in true humility, sincere desire to root out gradually, pride, egoism and jealousy, earnest and increasing introspection to find out one's own defects and improve oneself, lies your hope of progress.

The nature of mind is such that it becomes that which it thinks upon intensely. Thus if you think of the vices and defects of other men, your mind will be charged with those defects and vices at least for the time being. He who knows this psychological law, will never indulge in censuring others or in finding faults in the conduct of others. He will always praise others. He will only see good in others. That is the way to grow in concentration, Yoga and spirituality.

No man is absolutely bad. Everyone has some good trait or other. Try to see the good in everyone. Develop the good-finding nature.

Examine your character. Pick up some distinct defect in it. Find out its opposite. Let us say that you suffer from irritability. The opposite of irritability is patience. Meditate on it regularly every morning for a few minutes taking one aspect of it-such as its value, its practice under provocation on different days.

Choose one virtue for every month and keep it before you as an ideal to be achieved throughout. Meditate on it morning and evening just after getting up from bed and just before retiring at night.

There is no easy path to salvation except through small improvements, correction, purity, Japa and celibacy.

If you are established in Ahimsa or non-violence, you will never be harsh, rude, and haughty even for a moment. No thought of evil or of injuring others will ever occur to you, even for a moment. Your heart will be filled with love, kindness and affection.

Not to hurt others is not so difficult as not to be hurt by others. You will have to become mindless. You will have to kill your egoism in toto. You will have to develop patience to a maximum degree if you wish not to be hurt by others.

Adapt, Adjust, Accommodate. Bear insult. Bear injury. This is the essence of all Sadhana. This is the most important Sadhana.

Forgive those who slander or speak ill of you. Do not harm anyone who injures you. If anybody from aversion speaks disparagingly of you, greet him courteously without minding those disagreeable words.

Wrath is the daughter of ignorance, the sister of jealousy and the mother of hard-heartedness.

With boldness, manliness and self-reliance, combine humility, softness of speech and behaviour and self-denial. Be ready to serve others. Put up with provocation and abuse without retaliation. Remove all harshness and rudeness from your nature. Courtesy and politeness must become part of your very nature.

While coming in contact with Raga, Dvesha, lust and anger and greed, we have to see that the friction does not ignite us. Let us always keep handy the cooling balm of Bhagavan's Divine Name and His reflection.

Do not argue much. Speak only measured words. If any one abuses or insults, keep quiet. Identify yourself with the Atman. Atman is the same in all. It can never be hurt or be insulted.

Watch your thoughts, words and actions very carefully. Know the power of words and use them cautiously. Respect all. Speak sweet measured words. Be kind, cultivate patience, love and humility. Enquire Who am I?

He who gives respect gets it.

Be serene and tranquil under all circumstances. Cultivate this virtue, Shama (serenity), again and again through constant and strenuous endeavour. Serenity is like a rock; waves of irritation may dash on it, but cannot affect it. Meditate daily on the ever-tranquil Atman or the Eternal which is unchanging. You will attain this sublime virtue gradually. The divine light will descend only on a calm mind. An aspirant with a calm mind only can enter into deep meditation and Nirvikalpa Samadhi. He alone can practise Nishkama or selfless Karma Yoga.

Each Sadhaka should bear in mind that divine life is to be lived in small details. If you are divine in small details, you can be divine in big things. Unless you are careful in your day-to-day life and mould your life in accordance with your idealism, it cannot bear fruit.

Doubt or uncertainty is a great obstacle in the path of Self-realisation. It bars the spiritual progress. This must be removed by Satsanga, study of religious books, Vichara and reasoning. It will again and again raise its head to mislead the aspirant. It should be killed beyond resurrection by certainty of conviction and firm unshakable faith based on reasoning. Doubt is your great enemy. Doubt causes restlessness of mind. Destroy all doubts through Vichara and Jnana.

Introspect regularly.

Practise self-examination for ten minutes before you go to bed. Sit comfortably on a chair. Close your eyes. Think of all actions-good and bad—that you did during the course of the day. Think of all mistakes that you committed consciously or unconsciously.

A man, who has no life of introspection, whose mind is of outgoing tendencies, cannot find out his own mistakes. The self-conceit acts as a veil and blurs the mental vision. If an aspirant wants to grow, he must admit his defects when they are pointed out by others. He must try his level best to eradicate them and must thank the man who has pointed out his defects. Then he can grow in spirituality.

Do not brood over your past mistakes and failures as this will only fill your mind with grief, regret and depression. Do not repeat them in future. Be cautious. Just think of the causes which led to your failures and try to remove them in future. Strengthen yourself with new vigour and virtues. Develop slowly your will-power.

Every temptation that is resisted, every evil thought that is curbed, every desire that is subdued, every bitter word that is withheld, every noble aspiration that is encouraged, every sublime thought that is cultivated, adds to the development of will-force, good character and attainment of eternal bliss and immortality.

Subconscious life is more powerful than your ordinary life of objective consciousness. Beneath your conscious life there is a very wide region of subconscious life. The subconscious life can modify and influence your conscious life. Through the practice of Yoga you can modify, control and influence the subconscious depths. All habits are imbedded in the subconscious.

The mind is a product of experience. It is the result of past thinking and is modified by present thinking.

From experience you get Samskara, from Samskara you get Vasana, from Vasana you get Vritti. Then imagination (Kalpana) makes the Vritti into a desire (Ichha). Ego attaches itself to the desire and it becomes then an urge (Trishna). Then you are forced to do Cheshta or action to fulfil the desire. Action gives rise to experience and so the cycle is repeated.

Samskaras or impressions you have created during your Sadhana period within a closed room will be wiped out if you are not careful or vigilant during your period of activity in the world. So, constantly dwell on these ideas:-"The whole world is my body. All bodies are mine. All lives are mine. All pains are mine. All joys are mine!" Jealousy, anger, hatred, egoism, all will vanish.

The mind is the creator of all fancies, concepts and through these, of worries. A little control over the mind should be exercised when small ripples of disturbance pass over the surface. Sit calmly and watch the mind-wanderings carefully. Find out what are its habitual likings and thoughts.

Just as you remove at once from your shoes a pebble that troubles you, so also you must be able to remove at once any tormenting thought from your mind.

All your troubles and miseries are due to your egoism. It is egoism that has limited you. The cause of your misery does not come from without. Annihilate this egoism. You will enjoy infinite bliss and a life of expansion.

The secret of renunciation is renunciation of egoism, mine-ness and desires. Objects do not bind you. It is mine-ness (Mamata) that binds you to this Samsara or cycle of births and deaths.

Free yourself from the base thoughts of the mind, the various useless Sankalpas. It is the actions of the mind that are truly termed Karmas. True liberation results from the dethronement of the mind. Those who have freed themselves from the fluctuations of their minds come into possession of the supreme Nishtha (meditation). If the mind be purged of all its impurities, it will become very calm and all the worldly delusions attendant on its births and deaths will be soon destroyed.

Destroy the fuel of desire, and the fire of thoughts will be extinguished.

In every thought, in every action, you have to assert your mastery over your Vritti. Then Yoga is fulfilled; divine life is lived.

Detach and attach.

Yoga is the dissolution of thoughts in Eternal awareness or Pure Consciousness without objectification, knowing without thinking, merging finitude in infinity.

The process of Yoga embodies an ascent into purity and into that absolute perfection which is the original state of man. It implies therefore the removal of the enveloping impurities, the stilling of the discredent vibratory tempo of the lower Koshas and establishment of a state of perfect balance and harmony.

Mastery over mind should be the object of Yoga Sadhana. If you can remain unshaken by grief and loss, anger and malice, lust and greed, hatred and jealousy, if you are able to curb egoism and selfishness, if you are not swayed by likes and dislikes, if you have equal vision, a broad heart, and a catholic mind, if you possess a sterling character and good manners under all circumstances, if you value the need of others above your own, and your mind is ever engaged in contemplation of His all-pervading presence, then you can assure yourself that you are practising true Yoga.

Signs of spiritual growth.

Sadhana or spiritual practice should make you ever cheerful, more concentrated, joyful, balanced, peaceful, contented, blissful, dispassionate, fearless, courageous, compassionate, angerless, I-less, desireless, mine-less. Sadhana should give you rich inner life, introspective inner vision and unruffled state of mind under all conditions of life.

These are the signs of your spiritual growth. Seeing of visions, lights, hearing of Anahata sounds, Divya Gandha etc., have not much spiritual value, although they indicate that you have attained first degree of concentration.

Man can never separate himself from God, for God is the Cosmos and man its component. There is only one God, the Self of all beings. There is only one law, the law of cause and effect. There is only one religion, the religion of Self-realisation. Religion is the most rational science of life, the science of man as he essentially is, the science which shows him how he is a part of Cosmos, how he ought to abide by the law of the Cosmos, and aim at the fulfilment of the evolutional process of the Cosmos.

Religion is practical philosophy. Philosophy is the understanding of the ultimate Principle that governs life. Religion is the art of practising it, i.e., living the spirit of philosophy.

Surrender to the Lord.

Bhakti is essential for everybody however strong the individual efforts may be. It is impossible to eradicate the subtle Vrittis in the mind, viz., subtle form of lust, jealousy, Moha or delusion, pride, etc., without the help of Divine Grace.

Open yourself to the Divine through purity, faith, devotion, aspiration and total ungrudging self-surrender. The Divine grace will descend on you.

Approach the Lord with 'Sarva Bhava' with all your heart, mind and soul, with your whole being. Do not keep any reservation. The mind, Chitta, intellect and ego should all agree to do the surrender wholly. You will be supremely blessed. You will obtain His full grace.

Feel that the whole world is a manifestation of the Lord and you are serving the Lord in all names and forms and whatever you do your actions and the results thereof-consecrate them to the Lord. Do this regularly after the day's work is over. Do not identify yourself with actions and thus be bound by them. Feel that you are doing your duty as a detached instrument of the Lord's benevolence. Then your heart will be purified and you will be ready to receive the Divine light and grace. Repeat the formula 'I am Thine. All is Thine. Thy will be done'.

Mantra writing.

When you write the Mantra, always observe Mouna or silence. Feel that the divine Shakti, is entering your whole being. Do not change your seat till you have finished the day's number of pages. There is an Achintya Shakti (indescribable power) in Mantra writing. It helps the concentration in the Sadhaka. If the two join together, a thrill of joy pervades the whole being. The inner calm is then felt by the Sadhaka. He feels himself lost in the one thought of God often.

Do not be dejected. You have got immeasurable strength and power within. There is a glorious future awaiting you. Face all difficulties with a smile. Pain is the real eye-opener and real guide. God is putting you to this severe test to make you more strong and more

powerful. Understand this secret well. Never be despondent. Ever laugh, jump, whistle and smile.

Keep yourself in positive state. Overcome negative thoughts by entertaining positive divine thoughts. Rise from impurity, impotence and faintness of heart. Be bold. Be cheerful always.

A real devotee knows that God does everything for his own (devotee's) good. The loss and suffering, a man undergoes, will produce Vairagya in him and by turning his mind more and more towards God, will develop in him power of endurance, patience and a strong will-power.

Pain, suffering, misfortune and ill-luck are all mental creations. In fact, they do not exist there at all. Everything is done by the Blessed Lord, our Beloved Father and Mother, for your own good. Try to meditate on this great truth, and realise the wonderful results. When you learn to react in the same way to pain and pleasure, when you greet both as blessings from the Lord showered on you for the purpose of reminding you of Him, and when you use both as God-sent opportunities for remembering Him and repeating His name and singing His glories, then Infinite Bliss and Supreme Peace will be yours.

Broad Principles of Divine Life are:

Truth, Compassion and Purity. Divine life is a life based upon Yoga and pervaded by a Spirit of Vedanta. It is made up of selfless service, spiritual practices and Self-realisation.

MEDITATE

Meditation is the keeping up of the one idea-be it of Nirguna Brahman, Saguna Brahman, image or an abstract idea. It follows concentration where all the rays of the mind are focused on to a single thought.

Ultimately even this single thought gives place to Awareness- just awareness and illumination, where all problems dissolve themselves.

When you enter into deep meditation, you will have no consciousness of your body or surroundings. You will have equanimity of mind. You will not hear any sound. The consciousness of egoism also will gradually vanish. You will experience inexplicable joy and indescribable happiness. Gradually reasoning and reflection give place to awareness.

If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the batter of life for one week through the force of this meditation. Such is the beneficial result of meditation.

As you have to move with people of different natures in your daily life, get the strength and peace from meditation and you will have no trouble and worry then.

Sit down with a composed mind. Assert your mastery over the body and mind. Plunge deep into the chamber of your heart and enter into the stupendous ocean of Silence. Listen to the voice which is soundless.

REALISE

The realisation of oneness in all existences, manifested and unmanifested, is the goal of human life. Until man recognises the fact that in essence he is the immortal soul, he will not know himself, as through ignorance he identifies himself with the body. When knowledge dawns through annihilation of ignorance, identification with the body vanishes, he becomes one with the Supreme Soul and attains knowledge of Brahman.

When the electric lamp is covered y many wrappings of cloth, there will be no bright light. When the cloth is removed one by one the light grows brighter and brighter. Even so, when the self-resplendent Atman which is covered by the five sheaths, is stripped off the sheaths by meditation on the pure Self and the practice of "neti neti" doctrine, the self-luminous Atman reveals itself to the meditator.

All religions are equally good. God is the fruit of any religion truly practised. Make no mistake about it. God is one. Truth is one. The colour of the cow may be different, but milk is white.

Do not run from sect to sect. Do not jump from creed to creed. You will derive no peace. Peace does not come by fretting and fuming. Out of calmness and strength ensues peace. Acquire calmness and strength by living your religion and by practising its precepts.

Dive within; introspect. Search within. See if you are practising the tenets of your own faith. If the answer comes 'No', make a firm resolve 'I will be true to my faith right from this moment' and live up to your resolve. Peace of mind is bound to follow as day follows night.

PEACE CHANT

Peace be to the East! Peace be to the West!

Peace be to the North! Peace be to the South!

Peace be above! Peace be below!

Peace be to all creatures on this universe.

Om Santih, Santih, Santih.

OM TAT SAT.

THUS ILLUMINES SIVANANDA

THE LIGHT THAT ENLIGHTENS

1. Seek your freedom and salvation within yourself.

2. Watch your thoughts. A single thought about the past, a single evil thought can drag you down. Beware.

3. The world is too much with you and tempts you to forget God.

4. Repent. Determine not to sin again. Repeat Lord's Name. You will be purified.

5. Every object in the world has a lesson to teach and he who has eyes, let him see.

6. Sannyasa springs from the renunciation of desires.

7. It is from renunciation of desires, egoism and attachment that springs the sweet fruit of final salvation.

8. Sannyasa and worldliness can never go together.

9. Make your life itself a continuous prayer of thanksgiving to the Lord.

10. Not quantity, but quality is the essential requisite.

11. Not matter, but Spirit is the essential requisite.

12. The first thing the disciple has to learn is to be humble and obedient.

13. There is no land which is not your own, because the whole earth is your kith and kin.

14. Your foremost duty is to remember God always. Evolve ways and means to achieve this.

TREE OF WISDOM

Seed is discrimination.

Root is faith, devotion and aspiration.

Trunk is self-restraint.

Branches are renunciation, humility, truth and purity.

Leaves are courage, tolerance and love.

Flowers are everlasting peace and bliss.

Fruit is Brahma Jnana or Knowledge of the Self.

PEARLS OF WISDOM

1. Evil exists to glorify the good. Evil is negative good. It is a relative term. Evil can be transmuted into good. What is evil to one at one time, becomes good at another time to somebody else.

2. Righteousness is your best companion in life; Truth and Non-injury are its brothers. Absence of desire is the kernel of a pure heart. Make friends with these and reach the illimitable dominion of Eternal Bliss.

3. The right indication of a self-conquered man is an unbroken sweetness of conduct. This is the sign of wisdom and practical proof of the possession of Truth.

4. He who is always engaged in doing good to all, whose intellect is not clouded by selfish desire, who is an embodiment of unselfish love, who is mild by nature, who has perfect mastery over his senses, and who is endowed with immaculate conduct, is a Saint.

5. The life of an aspirant must be dynamic and creative. It should not be a life of inertia and passivity.

6. In the mind is the temple of God; in the mind is the essence, in the mind are the flowers of worship. Do mental worship with intense devotion and realise God.

7. Self-preservation is the basic instinct in all living beings. Life is precious because to live is joyful. Life becomes a burden when it is not joyful. Aspire for that joy that is imperishable, permanent and eternal.

JNANA PANCHADASI

1. Suffering purifies and turns the mind towards God. Suffering strengthens the will, softens the heart and generates the power of endurance.

2. The standard of life and respectability must be measured not by one's material but by one's moral and spiritual possessions.

3. Do not try to be more rich, but try to be more virtuous.

4. Renunciation and not unscrupulous acquisition is the ideal of Indian Culture.

5. Meditation leads to understanding, insight and wisdom.

6. Self-discipline leads to serenity, equanimity and temperance.

7. Knowledge and love together constitute bliss.

8. Knowledge of a thing generates love of it. Love is the daughter of knowledge.

9. Moksha or Release is not becoming something which one is not, but attaining Brahman with which the soul is identical in essence.

10. Moksha is release from bondage. It is not a negative state of absence of sorrow and pain, but is absolute bliss and undisturbed peace.

11. A Jivanmukta or a realised sage is above rules. He may live as he likes. Moral behaviour is spontaneous in him. There is no external restraint for him. This does not mean that he can lead an immoral life.

12. O Pilgrim to the shrine of Truth! Know. Do not only believe. Stand up. Do not lean on others. Tread the spiritual path with courage and faith. Kindle the spiritual fire in the

temple of your heart. Meditate seriously, regularly and rigorously. Know thyself and be free.

13. Humility is the gateway to wisdom.

14. Repentance, change of mind is the gateway to moral and spiritual uplift.

15. The judgement of your enemy is often nearer to Truth than the judgement of your friend.

GEMS OF WISDOM

1. There is no end of craving. Hence contentment alone is the best way to happiness. Therefore, acquire contentment.

2. The important impurities of the mind are attachment and desire.

3. True religion begins where intellect ends.

4. The language of Brahman is only silence. His law is harmony. His nature is abiding peace.

5. The scientists of the world should turn their laboratories over to the study of God, meditation, Yoga, Vedanta and spiritual forces. The greatest discoveries of the future should be made in the realm of Atman or soul or spiritual forces.

6. The end of all Upanishads is Moksha or release alone.

7. Moksha or emancipation is not new acquisition. It is the realisation of what eternally is. Release is the eternal nature of Atman or the Self.

8. Moksha is not mere destruction or absence of pain, misery or sorrow. It is realisation of supreme unexcellable Bliss.

9. Moksha is not what is accomplished but eternal.

10. Hearing the Vedanta Texts can give only mediate knowledge of Atman. Meditation on Atman only can give immediate experience of Self-realisation.

AMBROSIA

THE ALCHEMY OF ATMA-JNANA

1. God is Nameless Nothing, because He is above all level of definition.

2. The one is beyond Existence and beyond Good.

3. God can only be defined in negatives.

4. God is an absolute mystery.

5. Brahman has no qualities or attributes, because qualities and attributes, involve distinctions and divisions. Therefore, it cannot be known to reason, but only to the highest experience of the mystics and sages.

6. The creation of a forest is in one seed. The creation of a nation is in one drop of energy. Look at the omnipotence, splendour and glory of God, the creator, the source of the seed and energy. Bow. Pray. Meditate. Commune. Attain.

THE ART OF ETERNAL LIFE

7. Vedanta is the science of eternal life, the art of living in the eternal.

8. Life is an aspiration. Its mission is to strive after perfection, freedom and immortality.

9. All sorrow is rooted in duality. Attain the non-dual consciousness and be happy forever.

10. Body, heaven, hell, bondage, liberation, fear-all these are mere imaginations. Brahman alone is real.

11. Sorrow and fear are children of desire. Become desireless, you will become sorrowless and fearless.

12. The cause of pain is ignorance. Knowledge of Atman eradicates pain. The way to attain knowledge is meditation on Atman.

13. It is the awareness of incompleteness, the sense of insufficiency which urges man to recover that sense of wholeness which alone is God.

14. Slay ignorance. Trust not thy senses, as they are false. Look inward. Gaze within. Meditate on the Imperishable Atman. Thou art Brahman. Tat Tvam Asi.

THE TREASURE IMMEASURABLE

15. To be a slave of the mind is ignorance. To have control over the mind is wisdom.

16. Minds are conquered not by guns, but by spiritual power, by kindness, Love, Compassion, Benevolence and Service.

17. Passion is the worst enemy of wisdom. Slay this enemy by the Sword of discrimination.

18. Worldliness is a sure sign that the man is spiritually bankrupt.

19. Friendship with the world makes you forget God.

20. Fearlessness is the first of the Divine qualities.

21. There is no fear in Love. He who fears is not perfected in Love.

22. Fear is born of ignorance.

23. Live free from likes and dislikes, attractions and repulsions. This is life divine.

THE KNOWER OF BRAHMAN

24. Brahman is known only by negation. We cannot tell what He is, but we can tell what he is not.

25. He who knows Brahman does not speak. He who speaks, does not know Brahman.

THE WAY TO ETERNAL BLISS!

RELIGION

1. Religion means growth into Godliness through goodness and worship.

2. To worship saints is to imbibe religion. 3. To serve the saints is to grow in religion.

THE SEAT OF SUPREME FELICITY

4. There is a realm where there is neither earth nor water, neither space nor time, neither perception nor thinking, neither light nor darkness, neither east nor west. That is the abode of Brahman where there is everlasting peace and bliss.

5. All men desire by nature to know. Knowledge is the essence of one's own Atma or Self.

6. Be not afraid of anything. You can do wonders. Your essential nature is fearlessness. Fearlessness is Brahman the Absolute. Tat Tvam Asi. Thou art Brahman. Be bold.

WONDERFUL SECRETS

7. This world is full of wonders, but nothing is more wonderful than mind.

8. If you see your own mistakes and defects, you will have no time to think of the mistakes and defects of others.

9. There is more heroism in self-denial than in fighting in a formidable battle.

10. A man always makes himself greater when he advances in the spiritual path and gets divine wisdom.

THE PILLARS OF SELF-KNOWLEDGE

11. Selfless service of humanity, sacrifice and meditation constitute the tripod of human existence.

12. The crown of wealth is one's knowledge of Atma or Self.

13. Self-discipline, self-control, self-purification are essential for attaining Self-realisation.

14. Discrimination is the corner-stone of the edifice of spirituality.

15. Find joy in simplicity and strength in Tapasya or austerity.

16. Burning aspiration, burning dispassion, company of saints and meditation, will enable you to attain God-realisation quickly.

17. Soar high on the wings of aspiration and discrimination and reach the abode of Eternal Bliss.

18. Do surrender to your Guru. Obey your Guru. Serve him whole-heartedly. Love him. Your heart will be purified quickly. You will have one-pointedness of mind. You will soon attain God-realisation through his grace.

19. Man's future is absolutely in his own hands, an entirely depends upon his will, right thinking and right exertion.

20. By prayer a connection is established between the devotee and God. A channel is made for the flow of divine grace and blessings from God to the devotee.

THIS IS THE WAY

21. Love all God's creation. Love even a leaf, love the animals, love the birds, love the plants, love everything This is the way to knowledge of the mystery underlying them all.

22. To pervade the world with friendliness kindness, love, sympathy, compassion-this is the way to union with God.

23. Have friendliness with equals; compassion for those in sorrow; joy in the joy of others and superiors. and indifference and absence of ill-will and anger for the wicked men. You will be peaceful and happy

24. Abandon greed for wealth, love of sensual pleasures, lust for power. These are three great obstructions in the spiritual path.

25. Yoga is the science of full life in tune with the Infinite which is the fountain of peace, bliss wisdom and power.

VIRTUES OF A SUPERMAN

1. To be good is to be godly.

2. If you are hungry, eat your anger and egoism.

3. If you become angry, be angry with your anger itself.

4. Courage is the first virtue. Compassion is the best virtue. Love is the highest virtue. Truth is that virtue by possessing which all virtues will cling to you.

5. Do not live to die, but die to live.

6. To be wise before an action is wisdom; to be wise in the course of an action is cautiousness; but to be wise after an action is folly.

7. When the heart is full, tongue is silent; when the mind is still, intuition functions, when the passions are quelled, devotion dawns; when the senses are controlled, soul-force is obtained; when the intellect is silent God speaks; when the “I” dies, he shines as the Radiant Reality.

8. Sympathy is love; pity is love; compassion is love. But love is something grand, sublime and divine. It is God himself.

9. Fame is the penalty of success. Jealousy is the penalty of fame.

10. Selflessness is a divine virtue. It is the mother of cosmic love, a friend of spiritual progress, a herald of saintliness and an arch-enemy of egoism. It is the jewel of the aspirant. Harmlessness is the offspring of selflessness, because man does harm only due to selfishness.

11. Cosmic love, self-restraint, compassion, kindness, tolerance, purity, truthfulness, forgiveness, equal vision, control of mind, meditation are the flowers by offering which the Lord is propitiated.

12. Where Dharma or righteousness is, there is the Lord; where there is the Lord there is victory; where Dharma is, there is victory.

THE GLORIOUS LIFE IN THE SPIRIT

1. Science, economics and politics will lead mankind to ruin unless guided and guarded by spiritual values.

2. Mere notional gains and possessions will not give real and abiding peace or happiness to human beings, if they are devoid of moral and spiritual values.

3. World Peace and World Unity should be based on the foundations of spirituality and morality.

4. He who has no wants at all is the happiest being in this world.

5. Real spiritual progress is really and accurately measured by the peacefulness, serenity and calmness that you manifest in the wakeful state.

6. Discrimination, dispassion, serenity, self-restraint, aspiration, meditation, insight, intuition and Samadhi are the landmarks in the spiritual path.

7. To the pure in heart all things are pure.

8. Be calm. Be serene. Be tranquil. Be calm, no matter what may befall you. Peace is the daughter of calmness. Happiness is the daughter of peace.

9. Love is the greatest power on this earth. It is a conquering force.

10. Love is the key. It will open any door. Cultivate love. Pray. Sing. Remember. Meditate.

11. Love and smile. Be full of joy always. Joy is the best blood tonic. Joy saves. Joy cures. Joy elevates. Joy is your essential nature.

12. Passion is a very contagious thing on this earth. Spirituality is still more contagious.

THIS IS YOGA, HEY SAUMYA!

1. God is Truth. All Dharmas follow truth. Everything comes out of Truth. There is nothing higher than Truth.

2. Welcome Truth from whatever corner it may come.

3. The veil of Truth or the Eternal is the mind itself.

4. The soul rises in Divine splendour in proportion as the life of senses is decreased.

5. Whatever you do must conform to the laws of Dharma.

6. Forbearance alone is charity, truthfulness, sacrifice. The structure of the whole world is based on this edifice.

7. Forbearance is an ornament to both men and women.

8. Reform yourself first, before you try to reform others.

9. Cultivate silence. Enter the Silence. God speaks to you in silence. Silence of mind is real silence. Silence conserves energy and bestows abiding peace.

10. Whole-hearted and sincere prayer with complete faith in God, will achieve marvels.

11. Love, co-operation and understanding will bring peace to this world.

12. Among all the means for liberation, the pre-eminent is devotion.

13. Quest for the Reality is devotion.

14. Discipline the body, the senses and the mind. Spiritual discipline is the hall-mark of discipleship.

15. With the extinction of cravings and desires, the effect of Karma becomes extinct.

16. Relax. Remove tension. Abandon fear and worry. Meditate. Learn poise, soul-balance. Poise is Yoga. Equanimity is Yoga.

YOGA

1. Yoga is not merely a physical culture or a philosophy. It is a religion and a way of life.

2. Life today is full of stress and strain, of tension and nervous irritability, of passion and hurry. If man puts into practice a few of the elementary principles of Yoga, he would be far better equipped to cope with his complex existence.

3. Yogic exercises help to relax the body, so as to ease nervous tension.

4. Yoga acts directly on the glands rather than on the muscles.

5. Yoga stresses moral discipline.

6. Discipline is the essence of Yoga-discipline of the body as well as discipline of the mind.

7. A Yogic student should possess self-control, truthfulness, purity, tolerance, patience, humility, courage, compassion and sincerity.

8. Pranayama (breathing exercise) aids in relaxation which is essential to meditation.

9. If you allow the sun's rays to pass through a lens, they can burn cotton at once. Even so, if you collect the dissipated rays of the mind and focus it on Atma, you will achieve very great spiritual light, spiritual force and Atmic Knowledge and eternal bliss.

10. If you keep water in an unbaked earthen pot the pot will be broken at once. But, if you keep water in a baked pot, it will remain for a long time. Even so, this unbaked body will perish at any time. But, if the body is baked by the fire of Yoga, it will be healthy, strong and will remain as long as the Yogi likes.

PILLARS OF RELIGION

1. Being is God or Brahman.

2. All change implies motion.

3. Change is growth and growth is change.

4. Knowledge without conduct is deplorable.

5. Endeavour always to excel in virtue and truth.

6. Humility is the source of all virtues.

7. Know that everything is vanity except God.

8. Prayer is the key to the abode of eternal bliss. Therefore pray sincerely.

9. Slay lust before you enter the spiritual path.

10. He who knows his own Self knows God.

11. Kill not your soul with excess of drinking and eating.

12. Prayer and meditation are the chief pillars of religion.

13. To serve a saint is to share his virtuous quality.

14. Sincere devotion controls the mind and the senses.

15. Prayer, service, devotion and meditation refresh your life-carrier.

16. Be firm in faith and strong in determination.

17. A desire arises only when there is a sense of imperfection.

18. Attachment is a mark of sorrow. Attachment produces evil.

19. There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation There is no friend like Guru. There is no safe boat to cross the formidable Samsara like Satsanga.

20. Mercy is the highest virtue. Forgiveness is the highest power. The knowledge of Atman is the highest knowledge.

APHORISMS

The essence of all existence is evolution or a

Even if you become the emperor of the whole world you can hardly enjoy real Peace and Bliss.

The ghost of your mind dances in the theatre of this universe to the music of the organs.

Improper education and bad company turn innocent men into downright rogues.

Man is not a citizen of this world, but also of many worlds.

Embrace spirituality, practise purity, develop nobility, do charity, and attain divinity.

Moksha does not mean the physical separation from all worldly activities but a state of mind bereft of Vasanas.

A holy man with piety is far superior to the mighty king of a country.

Laya is not dissolution but involution of the effect into the cause.

You cannot destroy a mountain, but you can destroy the idea of mountain.

Moral and spiritual pride is more dangerous than the ordinary pride of wealth and power.

Even Indra cannot enjoy that bliss which a sage who is free from desires, enjoys.

The presence of dreams denotes that you are not yet well established in deep meditation.

The name of God is an inexhaustible storehouse for spiritual knowledge.

The whole world is bound to work with one who feels himself one with the world.

The beauty you see in a woman is the beauty of the Lord in reality.

Minus skin, dress and ornaments, woman is nothing; physical beauty is superficial, illusory and fading.

Curiosity-mongering is more abominable than mischief-mongering.

There is a barometer and a thermometer to read the progress in the spiritual realms.

SIVANANDA AGAMA

1. There is no pleasure in sense-objects. Eternal Bliss is in the Atma alone.

2. I must realise God now. 3. Serve. Love. Give. Purify. Meditate. Realise.

4. World is God. Service of humanity is worship of God.

5. Adapt, adjust, accommodate.

6. Be good, do good. Be kind, Be compassionate.

7. Be humble. Be simple. Be noble.

8. Give, give, give. This is the secret of abundance.

9. Practise Ahimsa, Satyam and Brahmacharya.

10. Eat a little, drink a little, talk a little, sleep a little.

11. Aspire fervently, pray devotedly. Meditate seriously, realise quickly.

12. Detach. Attach.

13. Enquire “Who am I?” Know the Self and be free.

14. Nothing exists. Nothing belongs to me. I am neither mind, nor body. Immortal Atman I am.

15. Seek. Find. Enter. Rest.

DIVINE LIFE IN DAILY LIFE

1. Divine Life is a Yoga in Daily Life.

2. Yoga is spirituality in practice.

3. Indian culture is based on the spiritual principle of unity in diversity.

4. The practice of Vedanta makes one enter into the hearts of all beings.

5. Religion must flower in the heart of man.

6. True culture consists in the emblossoming of spirituality in the life of man.

7. To behold the Atman in all beings and all beings in Atman is real living.

8. Stick to the ideals of Truth, love and purity.

9. Truth is Reality—that which is enduring and permanent.

10. Without truth, love is brittle, and devoid of purity, love does not flower.

11. Love flows from the heart of one who meditates on God.

12. There is nothing that the world needs today more than mutual understanding.

13. The Yoga of synthesis is what is needed to be practised throughout the world today.

14. More than political and other meetings, spiritual conferences are of paramount importance now.

15. Knowledge without wisdom brings troubles and sorrows.

16. Of all gifts the gift of spiritual knowledge is the greatest.

WISDOM OF THE EAST

1. O Man! Go back to nature and not to science.

2. Man acquires too much worldly knowledge as to make himself an ignorant fool.

3. He who is immersed in worldliness is a roundabout fool.

4. Truth is uncompromising.

5 . Truth cannot dwell in a passionate man.

6. There is no enemy like anger, no fire like lust, no temptation like money and no intoxicant like power.

7. Arrogance is a mixture of impertinence, disobedience, indiscipline, rudeness, harshness and self-assertive nature.

8. Forbearance is a mixture of patience, endurance, tolerance and forgiveness.

9. He who has no possession or attachment is free from grief and fear.

10. It is a great loss to a man when he cannot smile and laugh. Laughing is the best tonic to keep one healthy.

11. Trials are sent by God to train you to lead a higher life of strength, love, devotion, purity and wisdom.

12. Prayer and meditation are the solvents for the cares, worries and anxieties of life.

13. Learn to work together.

14. Forego your rapture, your ecstasy, your meditation, and serve the man is distress and agony. This is the highest Yoga.

15. Look upon your misfortune as deliverance from a worse calamity, and feel grateful to God for it.

16. The secret of success in life is time rightly used. Every moment is precious. Time lost is lost for ever.

17. Kill all memory of past experiences. March forward. Look not back.

18. Pure conscience is the voice of God.

WISDOM FLASHES

1. All Sadhana or spiritual practice has for its sole purpose the piercing of the veil of ignorance.

2. To understand the world you must understand yourself first.

3. Your problems are the world's problems.

4. To transform the world, you must transform yourself first.

5. The man of wisdom and virtue is the greatest benefactor to the world.

6. Knowledge is not separate from virtue.

7. What is good is also truth.

8. Truth is that Knowledge which is never contradicted.

9. Learn and think. Become good and right.

10. Act to the bad with goodness, to the faithless with faith.

11. Possess the three treasures-humility, courage and truthfulness.

12. Attachment and hatred arise out of the sense of duality.

13. The salvation of a state is in the right moral and spiritual training of its leaders.

14. Moksha is not only cessation of sorrow and pain, but also attainment of positive bliss.

THE VEIL UNVEILED

1. Pleasure is pain only in another form.

2. That man is liberated who is a friend of all, who bears everything patiently, who is tranquil and self-controlled, who is devoid of fear and anger, and who is without passion.

3. Two letters lead to death; three letters lead to eternal Brahman. "Mama" or "mine" leads to death. "Na-mama" or "not mine" leads to Eternity.

4. Forgiveness is one of the greatest virtues.

5. Face is the index of the mind. Eye is the index of the soul. Eye is the mirror of the soul.

6. Thoughts tend to repeat themselves. This is the psychological law.

7. A happy life consists in serenity of mind, contentment and meditation.

8. Education should make a man think, meditate and enquire.

9. The formula for success is D plus E plus F-D is discrimination. E is exertion. F is faith.

10. Spirituality must be a living experience in life.

11. Philosophy enlightens religion and religion invigorates philosophy.

12. Spiritualise politics. Then alone there will be peace in the world.

13. The world will exist only if people become moral and spiritual.

14. Live up to the ideal of truth, love, purity and carry on the message of our Rishis and saintly leaders.

NECTAR DROPS

AIM AT PERFECTION

1. Little acts make great actions.

2. Do not marry until you are able to support a wife.

3. Time and tide wait for nobody.

4. Ever live within your income.

5. Time is more precious than money.

6. Save when you are young, to spend when you are old.

7. Never remain idle.

8. Keep your mind fully occupied.

9. Never run into debt.

10. When you go to bed think over what you have done during the whole day.

11. Good company and good speeches are the signs of virtue.

12. He who does not try to do his little bit to uplift his mother country, is not the true son of his mother.

13. The memory of pleasant things and duties well done, lives for ever.

14. Face the worst bravely, fight for the best boldly.

15. Everything in the world has a bright side.

16. Always try to look at the bright side of things.

17. The world is like a mirror. If you smile, it smiles. If you frown, it frowns back.

18. An expensive wife makes a pensive husband.

19. The hand that rocks the cradle rules the world.

20. The modern girls try best to show their faces and hide their sins.

21. Physical-beauty is skin-deep.

22. Man proposes and woman dispossesses him of all he has.

23. Aim at perfection in everything.

24. Cultivate consideration for the feelings of others.

25. A virtuous action is never lost.

26. He who sows courtesy reaps friendship.

FIGHT LIFE'S BATTLE BRAVELY

27. He who plants kindness gathers love.

28. Every temptation that is resisted, every sinful thought that is repressed, every harsh word that is withheld, every noble aspiration that is encouraged, helps you to develop your will-power or Soul-force and takes you to the goal nearer and nearer.

29. Virtue, faith, patience in suffering, endurance during trials will make you a great Yogi.

30. Youth is the opportunity to do great actions and to become a great man.

31. Don't speak without thinking; don't act without reflecting; don't seek to accomplish a great work without adopting the proper measures.

32. It is better to lose than play foul.

33. Time is a great healer.

34. Young men think old men fools and old men know young men to be so.

35. Life is thorny and youth is vain. A wise man attains perfection.

36. A lazy man is the beggar's elder brother.

37. Idleness is hunger's mother and theft's full brother.

38. An idle brain is the devil's (Satan's) workshop

39. Neither wealth nor rank will ensure happiness. Happiness is within.

40. A guilty mind always suspects others.

41. Attend carefully to details.

42. Never despair. Nil desperandum. Plod on.

43. Watch carefully over your passions.

44. Be prompt in doing all things.

45. Sacrifice money rather than principle.

46. Consider well, then decide positively.

47. Endure trials patiently.

48. Touch not liquors, opium, cannabisindica.

49. Respect the counsel of your parents.

50. Fight life's battles bravely.

51. Pay your debts promptly.

52. Give up bad company.

CHARACTER IS LIFE'S PILLAR

53. Be polite, courteous. Observe good manners.

54. Do not injure another's reputation.

55. Never try to appear what you are not.

56. Do not multiply friends.

57. Keep company with the virtuous.

58. Do not utter falsehood for any consideration.

59. Keep your mind away from evil thoughts.

60. The destiny of a nation lies in the hands of her women.

61. Glory of Indian women is the Glory of India herself.

62. The society in which women are not honoured will surely perish.

63. A girl without simplicity and purity, is not worthy of appreciation.

64. Contentment is immense wealth.

65. Progress is the law of life.

66. There can be no endeavours where there is no hope.

67. The beginnings of all the things were small.

68. Luxury is the enemy of peace. It is artificial poverty.

69. Health is the first wealth.

70. Friendship stops when borrowing begins.

71. Patience is the key to Self-realisation.

72. Character is the true life's pillar.

73. A liar should have a good memory.

74. Working without a method and a plan is to sail without a compass.

75. A real friend increases your happiness and shares your sorrows.

76. One rotten apple spoils the whole basket.

77. Let the dead past bury its dead. Present is all in all.

78. Loss of temper is loss of sense.

79. A clear conscience is a soft pillow.

80. Good manners are the great letters of education.

81. Live simply, naturally and sensibly; you will have long, healthy, efficient life.

THE LORD IS WITHIN YOU

82. The Lord is with you, within you. He is nearer than your hands and closer than your breathing.

83. The Lord is shining within the chambers of your heart. Of him and in him thou art.

84. To err is human, to forgive is divine.

85. Union is strength.

86. Make the best use of time.

87. Do not spend your time in idle talk.

88. A flatterer is the most dangerous enemy.

89. Adversity is the good soil.for virtue.

90. Exertion brings success.

91. He who knows not and knows he knows not, is a fool; shun him.

92. He who knows not and knows he knows not, is simple; teach him.

93. He who knows and knows not he knows, is asleep; wake him.

94. He who knows and knows he knows, is wise; follow him.

95. The best teacher is the world, the best book is nature, the best friend is God.

96. Place everything in its proper place. Keep everything for its proper use. Do everything in its proper time.

97. Make few promises.

98. Always speak the truth.

99. Speak little, read much, think more.

100. Never speak ill of anyone.

101. Never borrow.

102. Keep good company or none.

103. Good character is above all things.

104. When you talk to a person look him in the face.

105. The way from passion to peace is by controlling the mind.

106. God is just. He dispenses the fruit according to one's Karma.

107. Aspiration is the longing for God-realisation.

108. Realise God. You will drink the deepest and sweetest nectar of immortality.

109. Supreme peace can be found in the chambers of your heart.

110. Destroy passion, greed and jealousy; you will enjoy deep abiding peace.

111. You make your life by your own thoughts and actions.

112. You will find your final refuge and eternal rest in your own innermost self.

113. Lead the divine life. You will have victory over matter and mind, and triumph over sin and evil.

114. He is a great Yogi and blessed soul in whose heart there are no thoughts of hatred.

115. Suffering is a great purifier. It develops will-power, endurance and memory and turns the mind towards God.

LIVE WISELY

116. If you make a strong resolve you can attain the Eternal or the Supreme Being.

117. If you have a right mental attitude you will have right thoughts.

118. Right thoughts will lead to right action.

119. Every moment, every thought, every speech, every action shapes your destiny.

120. Live wisely now. Do virtuous actions now. Develop good character. You will attain perfection.

121. If you lead a pure life you will have a pure mind.

122. Purity is akin to Divinity.

123. Evil is born of ignorance.

124. Passion is rooted in ignorance.

125. Within you is a vast resource of power and knowledge.

126. Meditate daily on Truth or the Eternal.

127. The real heaven is in a pure heart.

128. Bliss is the hall-mark of spiritual culture.

129. Strive, plod on. Be vigilant. Be diligent. Persevere. You will attain the Eternal.

130. Satsanga or association with the sages and regular meditation on the imperishable. Soul will liberate you from the round of births and deaths.

131. You will have an awakened vision if you live in the company of Yogins and seers of Truth.

132. Call to the noble, exalted; divine life will come by association with Mahatmas.

133. Selfishness is the root-cause for human activities.

134. He who is fearless, desireless, I 'less, mineless, humble, faithful, truthful, will soon attain knowledge of the imperishable.

135. Perfect knowledge, perfect peace, eternal bliss are the fruits of Self-realisation.

136. He who is endowed with kindness and good behaviour, is lived and respected by all.

137. He who loves Truth must love all. Truth and love are one.

138. Great trials and adversities will make you stronger and stronger.

139. Stand adamant. Be resolute. Have a fiery determination and iron-will.

STRENGTHEN YOUR RESOLUTION

140. A Jivanmukta or liberated sage is a transforming force. He is a perfected flower of humanity. He will mould you.

141. If your heart is pure there will be no craving for sensual pleasure.

142. If you have to pass through a great temptation, you will attain more lasting and more glorious victory.

143. Kill all doubts ruthlessly with the sword of unswerving faith.

144. Evil is born of ignorance. It disappears before the light of knowledge of the imperishable.

145. Truth is one. Sages call it by various names.

146. The principles of truth are eternally the same.

147. When the need for your spiritual growth or evolution is the greatest you will be put to severe trials.

148. Do not exaggerate. Exaggeration is untruth.

149. Where Rama is, there is no Kama; where Kama is, there is no Rama.

150. Where desire is, there is no bliss, where bliss is, there is no desire.

151. Think rightly. Act righteously. Meditate regularly. You will attain eternal bliss.

152. Your face and speech advertise the contents of your mind.

153. You can realise the Eternal only through purity, devotion and meditation.

154. Do not argue much about the existence of God, but lead the Divine Life.

155. Have self-conquest; control the mind. You will attain perfection and peace.

156. Real sympathy directly enters the heart; lip-sympathy is an empty sound in the air.

157. Love includes all. Love purifies and expands the heart.

158. Purify your thoughts, through love, celibacy, kindness, non-injury, prayer and meditation.

159. Do not deviate from the path of Truth in the hour of temptation.

BECOME ONE WITH THE ETERNAL

160. Reduce evil actions and increase good actions.

161. Eradicate evil qualities and cultivate virtuous qualities.

162. Self-control, serenity, continence, humility, will help you to attain the Supreme Good.

163. Become one with the Eternal. Enter into the heart of the infinite. This is Self-realisation.

164. He who has a blameless character and good behaviour can realise Truth.

165. Truth is imperishable Soul. It can be realised only through purity, devotion and meditation.

166. Where the little l'ends, sorrow and pain vanish in toto.

167. Be strong and healthy. Be energetic and vigorous. Be steadfast and vigilant. Be self-reliant.

168. Annihilate egoism. Practice self-denial or self-abnegation. Then only you can become one with the Eternal or the Infinite.

169. You cannot reach the goal without leading a righteous life and without possessing a pure heart.

170. The law of causation governs the whole world and maintains order.

171. You are the maker of your own destiny, joy and sorrow.

172. As you cling to perishable mundane objects, you cannot enter the illimitable domain of Eternal Bliss.

He who is afraid of sins, who has fear of God. who has a soft heart, is very near to the door of wisdom.

174. God is the Supreme King of the world. Dharma is His chief minister.

175. Entertain pure divine thoughts. Evil thoughts will pass away.

176. Prejudice, dislike, contempt, scorn, frowning, ill-will are all forms of hatred. Eradicate them to their very root.

177. Wherever there are contempt, scorn, dislike, there is absence of love.

178. A back-biter and a scandal-monger cannot find the way to the domain of Eternal bliss.

179. He who complains of environments and circumstances, is a man of weak will.

180. He who is patient and serene under all trying circumstances, is fit to become the Eternal.

181. Do total self-surrender to God. All difficulties and sorrows will end.

SEARCH IN THE HEART

182. Hatred, injustice, and cruelty are inseparable.

183. Purification of heart is very difficult process. It takes a long time.

184. If purification is done, the goal is very near.

185. Look within, and search in the heart. You will find the fountain of eternal bliss.

186. If the mind is serene you will have very good health.

187. The goal of life is to become one with the Eternal.

188. To become one with the Infinite is to become immortal, indestructible.

189. Truth is infinite, invincible, imperishable, all-pervading, indivisible, homogeneous.

190. A selfish man can never develop universal love.

191. Where pride, hatred, selfishness, jealousy. greed are, there can be no universal love.

192. This world is a vast school of experience. Learn the lessons with humility and patience. You will soon attain eternal bliss, perfection and freedom.

193. The selfless actions alone can live for ever.

194. Realise the Turiya or fourth state of superconsciousness. You will become immortal.

195. Practice of celibacy is the beginning of holiness.

196. Truthfulness is the beginning of saintliness.

197. Patience is the friend of peace.

198. By self-discipline you can become a great Yogi or sage.

199. Meditation tears the veil of ignorance, breaks the knots and fetters and leads to the attainment of wisdom.

200. Pain, sorrow, restlessness are all due to ignorance. They will all melt in the fire of wisdom.

201. Cultivation of virtuous qualities is the beginning of divinity.

202. Abandon selfish interests and selfish efforts. Practise self-sacrifice; you will soon be transmuted into divinity.

203. Aspire fervently. Meditate regularly in right earnest. You will attain the Peace of the Eternal.

204. Man creates his own world through his own thoughts.

205. Man is a very complex mysterious being.

BECOME AS LITTLE CHILDREN

206. There is unrest on the surface of the objective mind. There is deep silence in the innermost recesses of the heart. Here abides the Eternal.

207. All evils have their root and origin in the mind.

208. Have holy aspiration. Grow in purity. Discipline the senses and the mind. Meditate seriously. You will soon become one with the Infinite.

209. Sublime, divine thoughts are great forces.

210. Become as little children. You will have soon the vision of God.

211. Entertain lofty, divine thoughts. You will have divine life.

212. Purify your heart. Control the mind. Renounce egoism. You will soon find eternal bliss.

213. Have singleness of purpose, strong faith and resolute will. You can conquer the three worlds.

214. This inner peace, this ineffable bliss of meditation and Samadhi, the deep silence, this supreme eternal satisfaction is Brahman or the Absolute.

215. Do not follow the promptings of the lower mind, but follow the promptings of the higher mind.

216. There is in the heart of every man the supreme abode of eternal bliss, the perennial fountain of joy, the pool of nectar, the divine centre!

217. Entertain sublime, divine thoughts. You will have always favourable circumstances and environments.

218. Close your eyes. Withdraw the senses. Look within. Meditate and realise the Light of lights that never fades.

219. Love all. Be sincere and unselfish. Serve all. You will have great influence and success in life.

220. When the lower nature is purged out, you will become divine.

221. You will enter the path of divinity only when you give up lust, greed and anger.

222. Hatred causes restlessness, disease, rupture, friction, quarrels and great war.

223. He who has controlled himself can control others.

224. He who can obey can command others.

225. Mind can be controlled only by long practice and protracted discipline.

226. Heaven and hell are internal states of mind.

227. Where there are love and selflessness there is heaven. Where there are hatred and selfishness there is hell.

228. Obey, you will have liberty.

229. He who is carried away by his own cravings and tendencies, is a weak man.

230. Selfishness leads to self-destruction.

231. Train the mind to be ever vigilant and reflective.

232. Bliss is the internal state of perfect satisfaction, joy and peace.

233. Make others happy. You will be really happy.

234. Love is the greatest power on earth.

235. Be silent and calm. You can turn out more work. You can meditate more.

HAVE INTENSITY OF PURPOSE

236. Purify your heart. Become as simple as a child. Open your heart more and more to the glorious light of the Eternal.

237. Good character is the beginning of saintliness and divinity.

238. A man of character will have always great influence and success.

239. A selfish man is always miserable. He has neither peace nor happiness.

240. Divine law or order governs everything. Everything that happens is just.

241. Soar high in the realms of bliss on the wings of dispassion and meditation.

242. Success in life and Yoga has its root in character.

243. If you wish to become one with the Eternal. Come now and practise purity and meditation.

244. Have intensity of purpose. You will attain sanguine success. You will conquer all obstacles.

245. Don't neglect small works, attend to details. Do everything in a perfect manner.

246. There is but one religion, the religion of Truth.

247. Religion of Truth is religion of love.

248. Religion of truth is self-realisation or entering into the heart of the Eternal.

249. The aim of self-discipline is the attainment of knowledge of the Imperishable.

250. The wanderer, the glutton, the talkative man, the sensualist, the slothful, the indolent, can have no knowledge of the Eternal.

251. If the obstacles in the path of Truth are intense your will-power also will become more powerful.

252. Strong yearning for liberation will remove all obstacles.

253. You must know yourself if you wish to have knowledge of the imperishable.

254. Humility is all-powerful. It is a divine quality. It is a weapon to kill egoism.

255. Inner spiritual strength, perfect peace, bliss, knowledge of the immortal soul are the fruits of meditation.

256. At the time of trial a spiritual man or a Yogi stands, when others fall.

257. It is very difficult to reach the peak of perfection. The path is slippery, rugged and precipitous.

CLIMB THE PEAK OF PERFECTION

258. You can climb the peak through resolute will, intense dispassion and renunciation and rigorous meditation.

259. An object is very dear to you because love is at the heart of it.

260. Sublime, divine, thought is very powerful. It is a dynamic, transmuting force.

261. A Yogi or a sage knows himself as divine, because he has realised the divine consciousness.

262. Seek diligently the path of the Truth. Tread it carefully and vigilantly. You may slip and fall.

263. Love is harmlessness. Love is kindness. Love is compassion.

264. Nothing can tempt you if you grow in meditation, if you are regular in meditation.

265. He who is pure at heart has fond divinity.

266. Renunciation of egoism is the direct way to the Eternal.

267. Knowledge of the Imperishable bestows perfect freedom and independence.

268. Where egoism is, immortality is not; where immortality is, egoism is not.

269. Concentration will give you great power. Collect the scattered rays of the mind.

270. Lust and greed make you a spiritual bankrupt. Purity and meditation bestow on you inexhaustible divine wealth.

271. A Yogi becomes the master-builder of the temple of the Truth.

272. Pass through the gate of wisdom. You will reach the illimitable domain of eternal bliss.

273. He who is endowed with discrimination and power of concentration, climbs rapidly to the peak of illumination.

274. Your real Guru or preceptor is in your own heart. He is the Inner Ruler or Indweller.

275. Mumukshutwa or longing for the final liberation is the hunger for spiritual food of knowledge of the Eternal.

276. Mind is the mirror through which the Eternal appears as the universe of name and forms.

277. Be in the world, but be not of the world. This is eternal wisdom. This is the highest Yoga.

278. The wise man is always a student. He is ever eager to learn. He never poses to be a teacher.

279. To aim at high things is the cry for spiritual food.

280. This visible world is the mirror of the invisible Brahman.

281. You are a slave of circumstances and environments because you do not meditate regularly.

282. A man of little learning and little understanding is ever eager to teach. He wants to take up the role of a preceptor. He is not eager to learn.

283. You will easily get illumination in solitude. Solitude has its charms. Prepare yourself for life in seclusion.

284. All weaknesses, pain, grief are due to ignorance, and forgetfulness of the true nature of the immortal soul, or spiritual starvation.

285. Control and conserve energy through silence, Brahmacharya, Pranayama. You will have wonderful meditation.

286. Understand the nature and power of thought. You will become a master of circumstances and environments.

287. Love a man who dislikes you. You will grow strong.

288. A calm, peaceful man is a spiritual power. He can turn out tremendous work in a short space of time.

289. Money wasted can be restored, but time wasted is lost for ever.

290. Practice of non-injury, celibacy, truthfulness, will give you happiness and wonderful health, too.

291. Brahman or the Eternal lives itself. It does not want any support.

292. Find out your centre. That centre is perfect harmony, eternal bliss, you own Immortal Soul.

SELF-REALISAION IS HERE AND NOW

293. Constant repetition of a thought becomes a steady habit.

294. Break evil habits. You will develop your will-power.

295. Do every action in a thorough manner. You will develop a strong will-power.

296. Self-realisation is here and now. It is becoming one with the Eternal. It is not a mere imaginary or speculative something.

297. Truth or Brahman is extremely simple. It needs no argument to support it.

298. You make your own character through your actions. Character is destiny.

299. Where egoism is not, there are bliss and immortality.

300. Learn to discriminate between the real and the unreal, the permanent and the impermanent, the shadow and the substance, matter and spirit.

301. Divine Life is the way of self-conquest. It is the pathway to blessedness and immortality.

302. Samadhi is the joy of the Yogins. Equal vision is the delight of the sages.

303. Kill this little I' and find out the holy eternal abode in the heart where peace lives.

304. God has His throne in the hearts of pure souls.

305. Live righteously. Act truthfully. Meditate regularly. Attain knowledge of the Imperishable. There is no other way to wisdom and peace.

306. Joy is to the pure. Peace is to the sinless. Happiness is to the virtuous. Perfection is to the knower. Immortality is to the sage.

307. Annihilate the desire. Slay egoism. Subdue the mind. Subjugate the senses. Overcome the six enemies or Shad-ripus. This is the holy warfare of aspirants.

308. He who has no discrimination is really blind.

309. The lamp of faith must be steadily fed by association with sages and vigilantly trimmed by Japa and meditation.

310. You can elevate others only if you have elevated and purified yourself.

311. Satsanga is the first pillar in the temple of self-realisation.

312. It is better to be a whole-hearted worldling than a half-hearted aspirant.

313. God is just. The Divine law is just. He who believes in this, remains unperturbed in all trials and adversities.

314. Love God fully and intensely with all your heart, with all your mind, with all your soul. You will be wholly absorbed in Him.

315. Thoughts repeat themselves, through association, habit and practice.

THOUGHT DETERMINES CHARACTER

316. Egoism is the root of the tree of ignorance. It is nourished by the currents of likes and dislikes.

317. Love, humility, forgiveness, patience, compassion, courage, integrity, non-injury, purity, aspiration are divine qualities.

318. Hatred, pride, harshness, revenge, anger, cruelty, greed are brutal qualities.

319. A Yogi or a sage is invincible. He is one with the Divine. No one can overcome him.

320. Real religion is beyond argument. It can only be lived.

321. Action follows thought. To live is to think and act. Thoughts and action mould a man's character.

322. Belief determines conduct. Thought determines character.

323. Man is changed by every thought he thinks, by every action he does.

324. Obey the law, you are blessed; disobey the law. you are injured.

325. Purity is the key-note of the Divine Life.

326. He who gets mastery over the mind and the senses, is invincible. He cannot be overcome by anyone.

327. Love, kindness, compassion, charitable acts. soften and change the heart.

328. Rudeness, cruelty, revenge, harden the heart.

329. A worldling cannot understand a saintly man as he has an impure mind, as he is veiled by passion and selfishness.

330. A thirsty aspirant has entered into a new birth. He has a new heart and a new mind. He has an awakened vision.

331. It is Brahmamuhurta now! Rejoice! Climb up to the peak of eternal bliss now. Do not delay even a second.

332. How sublime is the immortal soul! How glorious is the abode of eternal peace! How indescribable is the everlasting bliss of the Absolute!

333. He who is simple and pure at heart can attain the Kingdom of eternal Bliss!

334. If you enter into argument about Truth. Truth is lost.

335. Think you are a student. Then only you can learn.

336. To have knowledge of the Immortal Soul, to become identical with the Eternal, is the supreme aim of existence.

337. Do not enter the by-way and lanes when you tread the path of Truth, which tempt and take you to the illusory realms. Beware! Go straight to the abode of Eternal Bliss.

338. The great law of cause and effect, the law of Karma, is unfailing Justice.

339. Selfishness is the seed of the tree of ignorance. Passion is the flower. Sin and suffering are the fruits.

340. You yourself create your own pleasure and pains through your own thoughts and actions.

341. Habit is repetition. Character is fixed habit.

342. You bind yourself through your own thought. Annihilation of thoughts is Moksha or Freedom!

343. Suffer calmly. Act nobly. Live peacefully. Think rightly. Speak sweetly. Behave politely. You will soon enter the Kingdom of Eternal Bliss.

344. If you are good, the whole world is good to you.

345. Attain God-realisation through selfless service, Brahmacharya, Japa, Kirtan and meditation.

346. Do not believe a thing because another man has said it so, because you read it in a book. Find out the truth for yourself.

347. Worry less but laugh more. Talk less but do more.

348. Contentment is a gift of God which you get through faith in the Lord and self-surrender.

349. Anger brings destruction to man.

350. Feed the poor; nurse the sick; see yourself in them; see God in them.

351. Do not speak or act anything which may cause even the slightest pain to any living being.

352. Do not plan. Do not worry about anything, nay nothing, even of tomorrow.

353. If you want God, love all beings whole-heartedly.

354. If you want joy serve the distressed.

355. If you treat others with contempt, you cannot get the grace of the Lord.

356. To fight for a righteous cause has a Divine sanction.

357. Devotion to God destroys all sins and desires.

358. To the man who craves for nothing, who has subdued his senses and mind, who is even-minded to all and is satisfied in his own Atman, all the quarters are full of bliss.

359. It is very difficult to understand the mind of a man.

360. Abandon the longing for worldly objects and comforts. Endure all hardships, heat and cold. Be calm and well-behaved. Control the senses. You will attain soon the Knowledge of the Imperishable and Immortality.

361. Fix your mind on the Innermost Self. Reflect and meditate. Devote your mind, heart and speech to the Lord. You will go beyond the three Gunas and attain Self-realisation.

362. If you feel oneness with all, this is indeed true love.

363. He who loves all beings without distinction is indeed worshipping best his God.

364. No other association causes so much misery and bondage as that of women, and those who associate with them.

365. Let your eyes look with kindness, your tongue speak with sweetness, your hand touch with softness.

366. No power is beyond the reach of a Yogi who has controlled his mind, senses and who concentrates on the Lord.

367. There is no action, change or evolution of any kind in Brahman or the Absolute.

368. Gita is a source of power and wisdom. It teaches you to embrace Dharma and desert Adharma. It imparts lessons on ethics, philosophy, Advaita, devotion and Yoga.

369. The philosophy of Gita is suitable to each and every person in this world.

370. Life is a wonderful gift of God. Place this life at the lotus-feet of the Lord as a flower.

371. The philosophy of Advaita is not suitable to all. Even one percent of people is not fit to understand the Vedanta philosophy.

372. If one who worships the Lord has hatred for others, he has no real devotion.

373. He who helps, instigates or abets another in doing a sinful action, is also liable to share the same fate as the sinner.

374. Forgiveness is the greatest virtue which shines forth in all its splendour in the devotees.

375. Control the mind perfectly. Fix the mind at the lotus-feet of the Lord. This is the very gist of Yoga.

376. God is the friend of the poor and the helpless and the shelter of the distressed.

377. This world which consists of friends, enemies, neutrals, which affects you with pleasure and pain, is only a creation of your mind which is product of ignorance.

378. Power, beauty, fame, prosperity, strength, fortitude, are manifestations of the Lord.

379. The householder's life sprang from the thigh of the Lord, the life of a Brahmachari from His heart, the life of a Vanaprastha from His chest, and the life of a Sannyasi from His head.

380. Mind is responsible for the feelings of pleasure and pain. Control of mind is the highest Yoga.

381. The three kinds of Taapaas or sufferings are predetermined and predestined. Bear them silently.

382. Conception, embryo-stage, birth, childhood, boyhood, youth, middle-age, decay and death are the nine stages of man.

383. Bear enmity to none. Do not vex others and do not be vexed by others.

384. Non-injury, truthfulness, non-stealing, non-attachment, shame, non-accumulation of wealth, faith in God, chastity, silence, patience, forgiveness, fearlessness are the twelve Yamas or restraints.

385. Purity of mind, purity of body, repetition of Lord's name, austerity, offering of oblations in the sacred fire, faith in one's own Self, hospitality, worship of God, visiting of holy places, working for the good of others, contentment, service unto the Guru are the twelve Niyamas or observances.

386. Renunciation must proceed from inner urge and spiritual development but not from some trivial disappointments and difficulties.

387. Sadhana is more important than getting into contact with queer people.

388. Continually remember the Lord who has given you existence and intelligence. Lead the life of self-restraint and self-denial. Spend all your time in some thought or action that is associated with the Lord. You will soon attain God-realisation.

389. Take the fullest advantage of this human birth. Have a rich inner divine life. May divine grace illumine your spiritual path? May the divine power actuate you to perform great, noble and selfless actions. May the divine grace transform you into divinity.

ESSENCE

SONG

Kill not, steal not, lie not, harm not,

Slander not, lust not, revenge not, worry not,

Regret not, fear not, waver not, doubt not,

Delay not to reach the Goal. Concentrate,

Reflect, meditate, enquire, "Who am I”? and

know Thy Self.

SONG

Serenity, regularity, absence of vanity,

Sincerity, simplicity, veracity, equanimity,

Fixity, non-irritability, adaptability,

Humility, tenacity, integrity, nobility, magnanimity,

Charity, generosity, purity.

Practise daily these eighteen "ities"

You will soon attain immortality.

Brahman is the only real entity.

Mr. So and so is a false non-entity,

You will abide in Eternity and Infinity,

You will behold unity in Diversity,

You cannot attain these in university.

But you can attain these in the Forest University.

IMMORTAL TEACHINGS

1. God is; God exists. Give up idle controversies, theological dissensions. Be pure in heart. Serve humanity. Love God. Treat all creatures in love.

2. God is your shelter against the storms, your sole refuge, your solace and your resting place.

3. The entire universe is your own. The whole world is your body. All the world is your home.

4. Be tolerant. Be pure. Be simple. Be humble. This is the way of a new life. This is the way of spiritual life.

5. Do not be cold, blunt and indifferent to life. This is not true asceticism. Serve all. Be not vindictive. Love all; be kind to all.

6. Hate none. Cavil none. Be not harsh to any one.

7. Mingle with the poor, be a servant of the poor. Share what you have with the poor.

8. I follow the religion of love.

9. I am a true Christian, a true Mussalman, a true Hindu, a true Buddhist, a true Sikh and a true Parsi.

10. Money can help you to get medicines, but not health. Money can help you to get soft pillow, but not sound sleep. Money can help you to get material comforts, but not eternal bliss. Money can help you to get ornaments, but not beauty. Money will help you to get an electric ear-phone, but not natural hearing. Attain the supreme wealth of wisdom; you will have everything.

11. Pain and death exist. Their ultimate cause is ignorance. Their cure is knowledge of Brahman or experience of the eternal bliss of the supreme Self.

12. Let your service be free from the taint of seeking recognition, power or position. Let your motive be altruistic.

13. Sacrifice means an act directed to the welfare of all life without receiving or desiring a return for it, either of a temporal or spiritual nature.

14. Purification, illumination, unification, perfection and liberation are the stages in the spiritual path.

15. Swim in the ocean of spiritual awareness. Enjoy the stupendous stillness of God-consciousness. Plunge in the river of eternal life. Behold the eternal light of Divine Reality.

16. Faith is belief in the unknown.

17. Faith heals, faith creates, faith works wonders, faith moves mountains.

18. Faith is the search-light for God-finding.

19. Have perfect faith in the Lord. His name is your sole prop, refuge and support. His temple is your pure heart.

20. Prayer is the heavenward soaring of the soul on the wings of devotion.

21. Prayer is not asking for something material. It is the yearning of the soul for communion with God.

22. Prayer lightens the heart and fills the mind with peace, strength and purity.

23. Prayer is the key of the morning and the bolt of the evening.

24. Lust, anger, greed, pride, hypocrisy, hatred, attachment are the products of AVIDYA, that binds man to SAMSARA or the world. These should be over-come by steady efforts.

25. If you wish to attain the knowledge of the ATMA you will have to eradicate these evil traits which stand as stumbling blocks in the path of salvation.

26. Ahimsa is the law of life; Himsa is the law of death.

27. Return good for evil; conquer hatred by love and give life for death.

28. Selfishness is the greatest sin. It constrains the heart. It separates man from man. It makes him greedy. It is the root of the evils and sufferings. Destroy selfishness through selfless service, charity, generosity and love.

29. Never speak ill of others. Also never hear ill of others. Never listen to one man blaming another in private.

30. Strength is life. Weakness is death. Have strength born of wisdom of the Self. Destroy all weakness by identifying your Self with the Supreme Self, the Source for all Power and Strength.

31. Be moderate in eating and drinking. Practise Self-restraint. Have devotion to the Lord. Hurt none in thought, word and deed. Dwell in solitude. Reflect. Enquire. Meditate. This is the teaching of Sages and Seers.

32. All life is one. The world is one home. All are members of one human family. All creation is an organic whole. No man is independent of this whole. Man makes himself miserable by separating himself from others. Separation is death. Unity is eternal life. Cultivate cosmic love. Include all. Embrace all. Serve all. Recognise the worth of others. Destroy all barriers, racial, religious and natural prejudices, that separate man from man. Recognise the non-dual principle the Immortal essence within all creatures. Protect animals. Let all life be sacred. Then this world will be a paradise of beauty, a haven of peace, a Vaikuntha.

33. Anger is a great force. If you control it, it can be transmuted into a power which can move the whole world.

34. There are some flowers which have a beautiful colour, but have no scent. Even so, there are some who talk sweet, flowery words, but do not act accordingly.

35. Bear insult. Bear injury. This is the most important Sadhana. This will give you immense peace and strength of will.

36. The Lord is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God. Therefore, hate not anybody, cheat not anybody; love all and be one with all. You will soon attain eternal bliss and perennial joy.

37. Truth is nobody's property. Truth is not the property of any particular sect, creed and religion. Truth is the property of everybody and is the same for all.

38. It is impossible to satisfy all human wants because with every attempt to satisfy them, new wants arise. So it is wiser to decrease your wants by contentment and knowledge of Truth.

39. Speak politely. Be sweet in speech. Do not praise yourself. Do not abuse anybody. Do not be discourteous. Give up backbiting. Do not mock at others. Do not laugh on

improper occasions. Do not treat the poor with contempt. Beware that you may be a poor one day. Do not be revengeful. Be grateful.

40. Jealousy is like fire; it eats up goodness, just as fire consumes fuel; therefore, abandon jealousy totally and develop magnanimity and large-heartedness. Embrace all. Love all. You will soon enter the kingdom of God.

41. Be clean-hearted, sweet-tongued, true-tongued. Do not destroy your soul by hatred and greed. Live amicably with others. Adapt, adjust, accommodate.

42. Time is most precious. If one minute is lost in vain, it is lost for ever. Make the best use of it. Spend it in Japa, meditation, Kirtan and study of sacred scriptures.

43. Be noble. Be gentle. Be tolerant. Try to think from the standpoint of others, and not yours when dealing with them.

44. Happiness comes to him who seeks the happiness of others. Relieve the sufferings of those who are distressed, as per your ability.

45. Kindness is the root of righteousness. Kindness is the enemy of cruelty, harshness, rudeness. It softens the heart. It opens the door of heaven.

46. A man who has no devotion to God, who does not try to live a spiritual life, who does not serve humanity, who does not share what he has with others is wasting his precious, God-given life.

47. Believe in the Supreme Power of God. Believe Truth. You will be free from difficulties and sorrows. That Supreme Power will guide you, strengthen you and comfort you. You will be peaceful, amidst trials, adversities, failures and tempestuous circumstances.

48. Chastity or continence is an integral part of Yoga. It is an indispensable factor for the spiritual aspirants. You cannot attain great heights of spiritual consciousness without chastity. Chastity is the very heart of Yoga.

49. Three evils, born of passion exist in this world. Uttering a falsehood is the first. The two others which are more heinous are intercourse with another man's wife and the infliction of cruelty on other living beings.

50. Your action must support your character. Your ideals must lead you to the highest goal. Stake not the stomach for half a plate of rice, and your independence for the sexual life.

51. Parents should not force marriage on their children. They should not stamp out the spiritual impressions in their children.

52. With no shore, no limit, like an ocean with all beings as its bubbles, God is neither in heaven above nor down below, but in every one, everywhere.

53. Know that the Lord is your Supreme Goal and the end-all of life, that He is the living, protecting guiding Reality in our lives, that He is ever with us. always near you and with you. He dwell.

54. Think often of God, by day and by night. He is always near you and with you. He dwells in the chambers of your heart.

55. O Man! Believe in the Supreme Power of God, the unseen teacher, who through nature herself, teaches men the secret and the source of eternal bliss. Wake up from the slumber of ignorance.

56. You came alone. You will go alone. Know thyself. Be optimistic. Have confidence. Strive. Discover the Reality in your heart. Turn to the Divine source and become one with it.

57. The world is the visible manifestation of God's cosmic play, and all are but actors on the stage of life. For the brief duration one has to play one's part. One should play well, with goodwill towards all and malice towards none, causing injury to no one, without estrangement or avarice, with mercy and fellowship and the spiritual goal always in view. All must return to the original source one day or the other; hence one must depart with a clean slate, with no regrets and no ambitions.

58. Purity of heart is one essential requisite for the vision of God. Real purity of heart is that state in which the objects of the world cease to have any abiding or infatuating attraction for the aspirant.

59. Purity of heart is that state in which one is free from lust, anger, greed, pride, jealousy, vanity, egoism, hatred and other evil qualities.

60. Attachment to external objects, lack of faith in spiritual values and non-discrimination between right and wrong, give rise to all evils and sufferings.

61. Jealousy is a more solid thing than the Himalayas.

62. Crookedness kills terribly the conscience of man and affects the health of his soul.

63. Poor is he who always wants something or the other. Fear has he who thinks he is going to lose something. To give, is to gain strength. To receive is to invite weakness.

64. Senses, reason, intuition, self-realisation. Rise above the senses and get at reason. Rise above reason and get an intuition. Through intuition attain self-realisation.

65. "Mint money. Attain power. Kill your neighbour and take his property. Be happy". This is the philosophy of the perverted materialists. This is the philosophy of the devils.

66. “Renounce everything. Serve humanity. Meditate and realise". This is the philosophy of Hinduism.

67. God exists, as oil in seed, butter in curd, fire in wood.

68. Pray! “Lord, Thy will be done. I want nothing. Thou knowest what is best for me”.

69. Resolve. "I will not be angry today. I will not speak any untruth today. I will not hurt anybody. I will be kind and good to all. I will feel the presence of the Lord”.

70. Feel! I am nothing. I have nothing. I can do nothing, without the grace of God. Thou art everything. I am Thine. All is Thine.

71. Trust is God and do what your conscience tells you to be right.

72. You are only a trustee in the world. God is the owner.

73. Faith is the anchor. Devotion is the Compass. God is the Captain. Now, sail fearlessly to the other shore of Eternal Bliss.

SIVANANDA UPADESHAMRITAM

QUINTESSENCE OF SPIRITUAL GUIDANCE

GRADATION IN SADHANA

1. Adapt.

2. Adjust.

3. Accommodate.

4. Serve.

5. Love.

6. Give.

7. Purify.

8. Grow.

9. Evolve.

10. Expand.

11. Meditate.

12. Realise.

SEEK AND FIND

13. Seek the Immortal Self.

14. Aspire for Bliss Eternal.

15. Strive to attain Reality.

16. Struggle to reach the Goal.

17. Search for Perfection.

18. Find God everywhere.

19. He who strives, finds.

FEEL AND REALISE

20. Feel Oneness everywhere.

21. Feel unity in diversity.

22. Feel: "I am healthy."

23. Feel: "I am Non-dual Atma."

24. Realise the Divinity.

25. Realise, "I am Eternal."

26. Realise the Bliss Absolute.

ASSERTIONS AND AFFIRMATIONS

27. Assert "I am Imperishable."

28. Affirm: "Aham Brahmasmi."

29. Recognise: "All is the Self."

30. Assert: "I am not this body."

31. Affirm: "I am Knowledge-Bliss."

LIBERTY AND LIBERATION

32. Liberty is freedom.

33. Liberty is happiness.

34. Liberty is a blessing.

35. Liberty is divine.

36. Desire for liberation.

37. Freedom is happiness.

38. Moksha is liberation.

APPROACHES TO GOD

EXISTENCE OF GOD

39. God exists.

40. Existence is God.

41. Life is God.

42. Love is God.

43. Light is God.

44. Consciousness is God.

45. God alone pervades the universe.

NATURE OF GOD

46. God is Truth.

47. God is Transcendence.

48. God is Immanent.

49. God is all-pervading.

50. God is all-knowing.

51. God is all-seeing.

52. God is all-sweetness

53. God is with form.

54. Go is also without form.

55. God is Infinity.

56. God is Eternity.

57. God is Immortality.

ATTRIBUTES OF GOD

58. Wisdom is God.

59. Knowledge is God.

60. Power is God.

61. Beauty is God.

62. Perfection is God.

63. Omnipresence is God.

64. Omniscience is God.

65. Omnipotence is God.

66. Delight is God.

67. Fullness is God.

68. Peace is God.

FUNCTIONS OF GOD

69. God does everything.

70. God works through sages.

71. God tests devotees.

72. God sustains the world.

GOD AND MAN

73. Man can attain Godhead.

74. God becomes Man.

75. Man considers actions.

76. God considers motives.

IN TUNE WITH GOD

77. Remember God.

78. Rely on God.

79. Worship God.

80. Chant Names of God.

81. Turn towards God.

82. Never forget God.

83. Dwell in God.

84. See God in all.

REALISATION OF GOD

85. Seek God through purity.

86. See Him in your own heart.

87. Discover Him in all beings.

88. Feel His Presence everywhere.

89. Seek Him here and now.

90. Temple of the Lord is in you.

91. Contact Him through meditation.

92. He is the soul of the world.

93. Realise Him in all Nature.

94. God is the Indweller of all.

95. Perceive His Glory in all.

96. God is beyond imagination.

97. Experience Him through intuition.

98. Know God and be free.

99. Realise God and be happy.

THE CONSTITUENTS OF YOGA METHODOLOGY

PRACTICAL LESSONS IN YOGA

100. Practise Hatha Yoga.

101. Practise Raja Yoga.

102. Become a great Yogi.

103. Yoga confers self-mastery.

104. Yoga leads to God-union.

105. Understand the elements of Yoga.

106. Brahmacharya is a part of Yoga.

107. Ahimsa and Satya go with Yoga.

108. Oneness with God is Yoga.

109. Practise regularly Pranayama.

110. Lead a life of austerity.

111. Every morning do Sirshasana.

112. Powers are obstacles.

113. Shun Siddhis and powers.

114. Sleep is an enemy of Yoga.

TECHNIQUES OF MIND-CONTROL

115. Examine the mind.

116. Calm the mind.

117. Watch the mind.

118. Analyse the mind.

119. Purify the mind.

120. Discipline the mind.

121. Goad the mind Godward.

122. Mind creates the world.

123. Draw the mind inward.

124. Calm mind becomes a teacher.

125. Pure mind shines.

SENSES AND SENSE-CONTROL

126. Senses are your enemies.

127. Beware of the senses.

128. Put a restraint on the senses.

129. Wrestle against the senses.

130. Practise self-denial.

131. Detach yourself.

132. Sense-control leads to peace.

133. Sense-control brings real joy.

134. Discipline of the senses is Yoga.

CORRECT, CONTROL, CONQUER

135. Correct your defects.

136. Control your emotions.

137. Conquer all distractions.

138. Control the tongue.

139. Conquer the mental tendencies.

140. Correct errors of character.

141. Conquer the lower nature.

HINTS ON MEDITATION

142. Practise Meditation.

143. Meditate on OM.

144. Meditate seriously.

145. Meditation energises.

146. Meditate regularly.

147. Meditation reveals the Self.

148. Meditate on the Immortal.

METHODS OF MEDITATION

149. Meditation is better than study.

150. Meditate in silence.

151. Sit in Padmasana and meditate.

152. Meditate in lonely places.

153. Meditate in a sincere way.

154. Withdraw the senses and meditate.

155. Still the mind and meditate.

156. Plunge into meditation.

THE VEDANTIC METAPHYSICS

BRAHMAN THE ABSOLUTE

157. Brahman is Pure Being.

158. Brahman is beyond time.

159. Brahman is beyond space.

160. Brahman is the Self-caused.

161. Brahman is the Reality.

162. Brahman is all-inclusive.

163. Brahman is Pure Consciousness.

164. Brahman is Existence itself.

165. Brahman is Knowledge itself.

166. Brahman is Undying Bliss.

167. Brahman is the Absolute.

168. Brahman is Self-knowing.

169. Brahman alone is.

170. Forget not Brahman.

171. Establish yourself in Brahman.

SCIENCE OF REALITY

172. Reality is changeless.

173. Reality is undefinable.

174. Reality is undivided Homogeneity.

175. Reality transcends duality.

176. Reality is Immovable.

177. Reality is joy of Existence.

178. Realise the Reality.

TRUTH AND INFINITY

179. Truth is Eternal.

180. Truth is Silence.

181. Truth is Being.

182. Truth is simple.

183. Truth is Immense.

184. Infinity is divisionless.

185. Infinity is beyond thought.

186. Infinity is Eternal.

187. Infinity is Absolute Consciousness.

188. Infinity is Perfect Awareness.

NATURE OF TRUTH

189. Truth is beyond forms.

190. Truth is pure Existence.

191. Truth shines as Reality.

192. Truth is Brahman.

193. Truth is God.

194. Truth is Eternal Life.

FUNCTIONS OF TRUTH

195. Truth unites.

196. Truth reveals itself.

197. Truth illuminates all.

198. Truth is Power.

METHODS OF TRUTH-EXPERIENCE

199. Truth can be experienced by meditation.

200. Truth is to be realised.

201. Face the Truth.

202. Let Truth rule your life.

203. Reasoning cannot lead to Truth.

204. Intuite the Truth.

205. Feel the Truth.

206. Realise the Truth.

207. Express the Truth.

208. Spread the Light of Truth.

PHILOSOPHY OF ATMAN

209. Atman is deathless.

210. Atman is sorrowless.

211. Atman is sinless.

212. Atman is thirstless.

213. Atman is hungerless.

214. Atman is pure.

215. Atman is indivisible.

216. Atman is the witness.

217. Atman is the non-enjoyer.

218. Atman is non-doer.

219. Atman is eternally free.

220. Atman is Bliss Absolute.

221. Atman is thyself.

222. Atman is attributeless.

223. Atman is colourless.

224. Atman is sexless.

225. Atman is divine Consciousness.

226. Without Atman all is a void.

227. Seek the Immortal Atman.

228. The Immortal Atman is thyself.

229. Destroy Karma through Atma Jnana.

ASPECTS OF VEDANTA

VEDANTA AND ITS MESSAGE

230. Vedanta is the way of life.

231. Vedanta can give Self-realisation.

232. Vedanta can stop all wars.

233. Vedanta is the highest philosophy.

234. Study Vedantic books.

235. Become a practical Vedantin.

236. Equip yourself with the four means.

237. Enquire within.

238. Cultivate discrimination.

239. Become dispassionate.

240. All is one in essence.

241. Renunciation is wisdom.

242. Renunciation is difficult.

243. Develop spirit of renunciation.

244. Forget your little self.

245. The three states are illusory.

246. Rise beyond body-consciousness.

247. The world is natural.

248. Realise the Infinite Being.

THE TEACHINGS OF VEDANTA

249. Vedanta teaches that the goal is Brahman.

250. Study Upanishads and Brahma-Sutras.

251. Trust not the intellect.

252. Purify the intellect.

253. Rely not on logic.

254. Experience Oneness.

255. Samsara is changing.

256. Things are finite.

257. Everything changes.

258. Brahman is Changeless.

259. All that is, is Brahman.

260. Abide in Brahmic-Awareness.

PRANAVA SADHANA

261. OM is Nada Brahman.

262. OM is Truth.

263. OM is your food.

264. Chant OM.

265. Sing OM.

266. Roar OM.

267. Meditate on OM.

268. Be absorbed in OM.

PRACTICE OF VEDANTA

269. Breaks all fetters.

270. Give up mineness.

271. Go beyond all bonds.

272. Gain Brahmic-consciousness.

273. Possess equal vision.

274. Ignore public opinion.

275. Duality brings fear.

276. Reality is Unity.

277. Eradicate self-justification.

278. Eliminate egoism.

279. Observe Mauna.

280. Thin out the self-sense.

281. Do not get entangled.

282. Reject sense-pleasures.

283. Mistake not sleep for Samadhi.

284. Exercise Viveka and Vichara.

VEDANTIC WISDOM

285. Detach from the unreal.

286. Annihilate separateness.

287. Rise above limitations.

288. Overcome worldliness.

289. All is vanity.

290. Obtain Illumination.

291. Destroy ignorance.

292. Discriminate and be wise.

293. Grow in wisdom.

294. Negate illusory sheaths.

295. Turn towards the Self.

296. Remember the Reality underlying life.

297. Wisdom destroys all errors.

298. Tear the veil.

299. Hear, reflect, meditate.

300. Know thyself.

301. Enjoy the eternal Bliss.

302. Intensify your Vairagya.

303. Abandon desires.

304. Banish egoism.

305. Acquire Self-knowledge.

306. Overcome Shad-ripus.

307. Subdue passions.

308. Be a witness of thoughts.

309. Reflect on spiritual ideas.

310. Pracitse Titiksha.

311. Awake and Realise.

312. Behold the One Atman.

ASSURANCES IN VEDANTA

313. There is no death.

314. Thou art not the body.

315. Thou art not the mind.

316. Thou art not he senses.

317. Thou art the Inner-Self.

318. Thou art Immortal.

319. Thou art Imperishable.

320. Thou art the Eternal Atman.

321. The Atman is secondless.

322. The Atman is unconditioned.

323. It is the basis of all proofs.

324. It is the background of all life.

325. It never dies.

ESSENCE OF VEDANTA

326. Enquire, "Who am I?"

327. Think and cogitate.

328. The world is unreal.

329. Nothing is permanent.

330. Everything passes away.

331. Shun sensual pleasures.

332. Knowledge comes by Satsanga.

333. Sharpen the intellect.

334. Gaze within.

335. Go beyond the mind.

336. Slay all desires.

337. Desires bind you.

338. Be not of the world.

339. Search the chambers of your heart.

340. Find the infinite Brahman.

341. Soar high.

342. Live in intuition.

343. Reason is finite.

344. Reject reason.

345. Strengthen your will.

346. Knowledge is thy nature.

347. Nothing exists.

348. Nothing belongs to you.

349. Brahman alone is.

350. Attune yourself with Brahman.

VEDANTIC FORMULAE

351. Thou art That.

352. The Self is Brahman.

353. I am Brahman.

354. Consciousness is Brahman.

355. Reflect. 356. Introspect.

357. Analyse. 358. Experience.

VEDANTIC VIEW OF LIFE

NATURE OF THE WORLD

359. World is a mirage.

360. In truth, world never exists.

361. Everything in the world, is changing.

362. Change implies impermanence.

363. Impermanent things are unreal.

364. Relatively, world is real.

365. Remain in the world.

366. But, stand above worldliness.

367. See Brahman everywhere.

POWERS OF MAYA

368. Maya creates illusion.

369. Maya projects multiplicity.

370. Maya brings divisions.

371. Works of Maya are subtle.

372. Maya veils the mind.

373. Nature as Maya cheats.

374. Rise above nature.

375. Contact creates sensations.

376. From sensation delusion arises.

377. Detach yourself from sense-objects.

FORMS OF IGNORANCE

378. Ignorance generates passion.

379. Passions destroy energies.

380. Ignorance is vice.

381. Attachment is death.

382. Weakness is sin.

383. Dependence is misery.

384. Fear is infectious.

385. Falsehood is dangerous.

386. Contraction is misery.

387. Expansion is joy.

388. Power is wine.

389. Wealth is mirage.

390. Luxury is curse.

391. Asceticism is a blessing.

392. Luxuries become necessaries.

393. Luxury is road to death.

394. Austerity is road to divine life.

395. Curiosity causes restlessness.

396. Search for knowledge.

397. Destroy ignorance.

EGOISM AND DESIRE

398. Egoism hides the Self.

399. Egoism bars Divine Grace

400. Egoism is most dangerous.

401. Thy enemy is egoism.

402. Annihilate egoism.

403. Root out the little ego.

404. Desire is impurity.

405. Desire is never satisfied.

406. Desire is bondage.

407. Desire begets desire.

408. Destroy all desires.

DISPASSION AND RENUNCIATION

409. Dispassion will give wisdom.

410. Dispassion is strength.

411. Develop dispassion.

412. Renunciation is not lethargy.

413. Renunciation is a dynamic virtue.

414. Detachment is greatness.

415. Detachment will yield peace.

416. Develop great detachment.

KNOWLEDGE AND EQUAL VISION

417. Knowledge is power.

418. Knowledge gives salvation.

419. Knowledge is Bliss.

420. Wisdom dawns in a pure mind.

421. Wisdom is the goal of man.

422. Equal vision is wisdom.

423. Develop equal vision.

424. Sagehood demands equal vision.

425. Spiritual life demands knowledge.

SILENCE AND IMMORTALITY

426. Solitude is a great help.

427. Silence contributes to spirituality.

428. Silence develops will-power.

429. Enter the silence.

430. Remain in the Himalayas.

431. Think of the Immortal Self.

432. Non-duality is immortality.

433. Immortality is the aim of life.

CONSTITUENTS OF BHAKTI SADHANA

ACTS OF DEVOTION

434. Do Kirtan like Gouranga.

435. Sing like Radha.

436. Pray like Prahlada.

437. Weep like Mira.

438. Drink the nectar of devotion.

439. Long for the Lord.

440. Surrender yourself to God.

441. Write His Name.

442. Chant His Mantras.

443. Invoke His Grace.

444. Seek His Will.

445. Repeat His Name always.

NAME AND SELF-SURRENDER

446. Name is Power.

447. Name is Tonic.

448. Name is panacea.

449. Name is the boon-bestower.

450. Recite the Names of the Lord.

451. Take refuge in the Name.

452. Surrender gives strength.

453. Surrender yourself sincerely.

454. Derive joy from surrender.

455. No progress is gained without surrender.

456. Make total self-surrender.

IMPORTANCE OF SANKIRTAN

457. Sankirtan transforms emotions.

458. Sankirtan elevates the mind.

459. Sankirtan vivifies.

460. Sankirtan works miracles.

461. Sing the Lord's Greatness.

462. Develop love for Sankirtan.

FAITH AND DEVOTION

463. Faith moves mountains.

464. Faith works wonders.

465. Faith heals.

466. Have perfect faith.

467. Develop devotion.

468. Life without devotion is waste.

469. Devotion enriches life.

470. Fanaticism is not devotion.

471. Emotionalism is not devotion.

472. Devotion is intense spiritual love.

PRAYER AND DEDICATION

473. Pray sincerely.

474. Prayer is not asking.

475. Prayer purifies the mind.

476. Pray fervently.

477. Prayer exalts the soul.

478. Pray and realise the Lord.

479. Dedicate your life to God.

480. Behold the Lord everywhere.

481. Offer all acts to God.

482. Resign the fruits of actions to God.

483. Take shelter in God. 484. Rest in God.

485. Obtain the Divine Blessings.

SERVICE, CHARITY, SELF-CULTURE

FIRST STEPS IN SERVICE

486. Serve the sick.

487. Pray and serve.

488. Love and serve.

489. Serve your parents.

490. Be active and dynamic.

491. Karma Yoga is the best Yoga.

ACTION: SELFLESS AND SELFISH

492. Serve with heart and soul.

493. Pravritti is selfish action.

494. Selfish action binds.

495. Nivritti is selfless action.

496. Selfless action liberates.

497. Do selfless actions.

FIELDS FOR SERVICE

498. Nurse the sick.

499. Feed the hungry.

500. Clothe the naked.

501. Comfort the afflicted.

502. Console the distressed.

503. Cheer the unhappy.

SERVICE AS YOGA

504. Service is Yoga.

505. Serve the Lord in all.

506. Spiritualise all actions.

507. Purify through service.

508. Become a servant of humanity.

509. Service does not bind.

510. Avoid lip-service.

511. There is no menial service.

512. All service is sacred.

VALUE OF CHARITY

513. Do charity.

514. Be giving, you never lose.

515. Overcome greed by liberality.

516. Charity brings many blessings.

517. Charity confers merit.

518. Charity expands the heart.

519. Charity furthers spiritual progress.

520. Give generously.

THOUGHT-CULTURE

521. True culture is right thinking.

522. Thought is dynamic.

523. Thought is a force.

524. Thought moves.

525. Watch every thought.

526. Silence the thoughts.

527. Understand your thoughts.

528. Think lofty thoughts.

HINTS ON SELF-CULTURE

529. Reform yourself.

530. Regenerate yourself.

531. Save yourself first.

532. Correct yourself.

533. Scrutinise your motives.

534. No evil like anger.

535. No vice like hatred.

536. No fire like lust.

537. No sword like abuse.

538. Eschew anger and hatred.

539. Conquer lust.

540. Never abuse others.

541. Change your thoughts.

542. Alter the angle of vision.

METHODS OF MORAL DEVELOPMENT

CULTIVATION OF VIRTUES

543. Cultivate purity.

544. Develop nobility.

545. Admire everybody.

546. Appreciate the good in all.

547. Practise ethical principles.

548. Strive for the good.

DISCIPLINE AND CHARACTER

549. Stick to Ahimsa. 550. Forget and forgive.

551. Discipline develops character.

552. Conserve energy.

553. Adhere to spiritual precepts.

554. Discipline your whole life.

555. Grow strong in character.

556. Gain self-control.

VIRTUES IN SOCIAL LIFE

557. Forgive the faults of others.

558. Give up fault-finding.

559. Move in good company.

560. Cultivate good-will.

561. Educate the illiterate.

562. Enlighten the little knowing.

563. Seek harmony.

PHASES OF MORAL PROGRESS

564. Purify your motives.

565. Take pure food.

566. Hear what is auspicious.

567. See what is auspicious.

568. Speak what is auspicious.

569. Discipline the senses.

570. Meet censure.

571. Understand your defects.

572. Eliminate your defects.

573. Bear all trials.

574. Face all dangers.

575. Become a hero.

ESSENTIALS OF MORAL PROGRESS

576. Have a clear conscience.

577. Possess a large heart.

578. Avoid useless thinking.

579. Make patience thy virtue.

580. Associate with the wise.

581. Aim at purity in life.

582. Admit your faults.

583. Be pure in thoughts.

584. Be pure in action.

585. Be pure in feelings.

586. Perfect yourself thoroughly.

CONQUEST OF LOWER NATURE

ERADICATION OF VICES

587. Give up smoking.

588. Do not drink.

589. Avoid evil company.

590. Rise above sensual life.

591. Govern lower nature.

592. Conquer envy.

ANGER AND PASSION

593. Anger is passion.

594. Passion is not power.

595. Passion makes one beggar.

596. Vengeance follows anger.

597. Anger destroys reason.

598. Control anger by love.

599. Passion is an evil force.

600. Passion causes diseases.

601. Lust ruins life.

602. Passion annihilates peace.

603. Destroy all passions.

604. Curb passion by Japa.

605. Rajasic food excites passion.

606. Take Sattvic food.

METHODS OF SELF-MASTERY

607. Overcome pride by humility.

608. Overcome anger by love.

609. Overcome anger by patience.

610. Overcome fear by courage.

611. Overcome pride by self-surrender.

612. Overcome fear by Vedantic ideas.

613. Overcome greed by charity.

EFFECTS OF VICES

614. Selfishness retards progress.

615. Desires destroy peace.

616. Extremes bring misery.

617. Impatience creates losses.

618. Indulgence shortens life.

619. Evil company brings downfall.

620. Double-dealing stifles conscience.

621. Irresolution causes failure.

622. Tale-bearing brings condemnation.

SIGNS OF SPIRITUALITY

623. Return love for hatred.

624. Return good for evil.

625. Bear insult and injury.

626. Be calm under provocation.

627. Never retaliate.

ATTRIBUTES OF GREATNESS

THE SIMPLE ADVICE

628. Be calm.

629. Be sincere.

630. Be peaceful.

631. Be cheerful.

632. Be childlike.

633. Be catholic.

POSITIVITY AND HEROISM

634. Be bold.

635. Be brave.

636. Be positive.

637. Be dynamic.

638. Be adventurous.

639. Be vigilant.

640. Be diligent.

641. Bea hero.

642. Be advancing.

643. Be practical.

SAINTLINESS AND HAPPINESS

644. Be happy.

645. Be sweet.

646. Be mild.

647. Be humble.

648. Be simple.

649. Be self-poised.

650. Be self-controlled.

651. Be ever-blissful.

ONENESS WITH ALL

652. Be kind to all.

653. Be one with all.

654. Be compassionate.

655. Be a friend of all.

TRAITS OF THE GREAT

656. Be unselfish.

657. Be truthful.

658. Be graceful.

659. Be forgiving.

660. Be faithful.

661. Be patient.

662. Be perseverant.

663. Be liberal.

664. Be detached.

665. Be balanced.

666. Be moderate.

667. Be gentle.

PRECEPTS FOR PRACTICE

668. Be courageous.

669. Be earnest.

670. Be honest.

671. Be alert.

672. Be wise.

673. Be desireless.

674. Be cautious.

675. Be self-confident.

PRINCIPLES OF LIFE

676. See no evil.

677. Speak no evil.

678. Do no evil.

679. Be pure in word.

680. Be pure in thoughts.

681. Be pure in feeling.

682. Be true to yourself.

ADVERBIAL INSTRUCTIONS

YOGA AND THOUGHTS

683. Practise Yoga constantly.

684. Plod on diligently.

685. Meditate regularly.

686. Live peacefully.

687. Think carefully.

688. Think truly.

689. Think intensely.

SPEECH AND SERVICE

690. Speak carefully.

691. Speak sweetly.

692. Speak truthfully.

693. Speak calmly.

694. Serve cheerfully.

695. Work diligently.

696. Suffer calmly.

697. Serve untiringly.

CONDUCT AND LIFE

698. Behave politely.

699. Act truly.

700. Live nobly.

701. Conduct yourself well.

702. Live gloriously.

703. Live divinely.

ASPIRATION AND PROGRESS

704. Aspire intensely.

705. Study scriptures prayerfully.

706. March on fearlessly.

707. Make progress quickly.

708. Decide carefully.

709. Aspire for God-realisation.

710. Realise in this life.

REST AND RELAXATION

711. Relax perfectly.

712. Breathe rhythmically.

713. Rest peacefully.

714. Live joyously.

715. Serve delightfully.

PSYCHOLOGY OF SPIRITUAL LOVE

THE NATURE OF LOVE

716. Divine Love is Eternal.

717. Human love is hollow.

718. Love is imperishable.

719. Love is life.

720. Love the Lord alone.

721. Cultivate divine love.

VALUE OF LOVE

722. The bread of life is love.

723. No power is greater than love.

724. Kindle love in thy heart.

725. Fill your life with love.

726. Love can bring peace.

727. Cultivate a loving heart.

POWER OF LOVE

728. Love melts the mind.

729. Love unites all.

730. Love overcomes hatred.

731. Love brings harmony.

732. Love creates peace.

733. Love purifies the heart.

734. Love elevates.

LOVE AND PEACE

735. Love thy neighbour.

736. Love everybody.

737. To love is to serve.

738. Pure love is true service.

739. Dwell in peace.

740. Work for peace.

741. Heal the world by love.

PRACTICE OF BRAHMACHARYA

742. Brahmacharya rejuvenates.

743. Practise Brahmacharya.

744. Take the vow of Brahmacharya.

745. Transform the carnal nature.

746. Derive benefits of Brahmacharya.

747. Overcome lust by Brahmacharya.

748. Annihilate lust through enquiry.

749. Root out sex-idea.

750. Sex-urge is creative force.

751. Sublimate sex.

COSMIC LOVE

752. Develop universal love.

753. Love is God.

754. Love is thy armour.

755. Love is your treasure.

756. Embrace all.

757. Entertain thoughts of love.

758. Practise cosmic love.

759. Cosmic love is the way.

760. Cosmic love is the goal.

FUNDAMENTALS OF SPIRITUAL LIFE

WITHDRAWAL FROM LOWER NATURE

761. Do not hate.

762. Do not worry.

763. Do not seek money.

764. Do not vex others.

765. Do not keep company.

766. Do not speak vulgar words.

767. Do not blame anyone.

768. Do not take bribes.

769. Do not seek powers.

770. Do not love leisure.

771. Do not lose opportunities.

772. Do not kill any living being.

773. Do not do any evil.

774. Do not make promises.

LIFE AND SPIRITUALITY

775. Life is a long prayer.

776. Expansion is life.

777. Life abounds in lessons.

778. Lead the divine life.

779. Spread the spiritual message.

780. Possess spiritual hunger.

781. Embrace spirituality.

782. Acquire spiritual wealth.

783. The perfect life is divine life.

SEARCH FOR SPIRITUAL PERFECTION

784. Seek the Divine Grace.

785. Spiritual power is real power.

786. Pine for the Divine Lord.

787. Blessed are the simple.

788. Blessed are the meek.

789. Blessed are the saints.

790. Obtain the blessings of God.

791. Forget not the divine Goal.

792. Lead a hard life.

793. Make a firm resolve.

794. Have a definite aim.

795. Make determined bold efforts.

796. Experience God here and now.

THE SOURCES OF JOY

797. Rejoice in suffering.

798. Suffering softens the heart.

799. Suffering purifies the nature.

800. Endure suffering.

801. Derive joy from Daya.

802. Derive joy from Dana.

803. Derive joy from Satya.

804. Derive joy from Sadhana.

805. Derive joy from the inner Self.

806. Perfection is joy.

807. Attain spiritual perfection.

SADHANA AND SCRIPTURAL STUDY

PROGRAMME FOR LIFE

808. Get up at 4 a. m.

809. Perform Sandhya.

810. Do meditation.

811. Do Kirtan and Japa.

812. Live this day well.

813. Be steadfast in Sadhana.

814. Restrain the senses.

815. Obtain inner purification.

816. Develop dispassion.

VALUE OF TIME

817. Waste not time.

818. Time is life.

819. Utilise time profitably.

820. Time is fleeting.

821. Tomorrow never comes.

822. Do it now.

823. Forget the past.

824. Act in the present.

THE LAW OF LIFE

825. Lead a regulated life.

826. Live by spiritual laws.

827. Live not to satisfy the palate.

828. Understand the laws of life.

829. Abide by lofty principles.

830. The salt of life is work.

831. The bread of life is love.

832. Joy of life is meditation.

833. Live the Yogic life.

834. Live to help others.

835. Have a rich inner life.

RIGHT AND WRONG

836. That which elevates, is right.

837. That which depresses, is wrong.

838. Selflessness is right.

839. Selfishness is wrong.

840. Vengeance is wrong.

841. Forgiveness is right.

842. Doubt misleads.

843. Faith leads aright.

844. Harming others is sin.

845. Serving others is merit.

GUIDING LIGHTS

846. Do what is auspicious.

847. Sattva is goodness.

848. Rajas creates restlessness.

849. Tamas engender idleness.

850. Be always Sattvic.

851. Wealth is bondage.

852. Knowledge is freedom.

853. See motherhood in women.

PRACTICE OF SADHANA

854. Divinise life by Sadhana.

855. Through Sadhana lies Salvation.

856. Do not Postpone Sadhana.

857. Base Sadhana on Seva and love.

858. Do vigorous Sadhana.

859. Plunge in Sadhana.

860. Develop fiery determination.

861. Keep a vigilant watch.

862. Rely upon nothing.

863. Depend upon God.

864. Always think of the Atman.

LESSONS IN COURAGE

865. Nil desperandum.

866. Everything is possible.

867. Wake up from lethargy.

868. Fear nothing.

869. Conquer all hurdles.

870. Become a spiritual hero.

871. Be not discouraged.

872. Invoke the Grace of God.

GURU AND THE SCRIPTURAL STUDY

873. Guru is God.

874. Stick to one Guru.

875. Conceal nothing from the Guru.

876. Study scriptures under a Guru.

877. Serve the Guru whole-heartedly.

878. Study sacred scriptures.

879. Read Gita again and again.

880. Study Bhagavata daily.

881. Keep Gita in your pocket.

882. Realise the Gita ideals.

883. Meditate on Upanishadic thought.

RELIGION, RIGHTEOUSNESS AND SAINTS

THE MEANING OF RELIGION

884. Religion is realisation of God.

885. Religion is freedom from fear.

886. Religion is not mere belief.

887. Self-restraint is religion.

888. Self-realisation is religion.

889. Truth is religion.

890. Life without religion is death.

891. The foundation of religion is love.

892. The expression of religion is service.

DHARMA OR RIGHTEOUSNESS

893. Dharma is righteous living.

894. Dharma supports life.

895. Strictly adhere to Dharma.

896. Righteousness is wealth.

897. Righteousness is strength.

898. Righteousness rules the world.

899. Righteousness will not endure.

900. Live in the Eternal Dharma.

THE VOICE OF A SAGE

901. Know thy essential Nature.

902. Dwell always in the Divine.

903. Feel His presence everywhere.

904. Desire nothing.

905. Be not anxious.

906. Know Him by deep meditation.

907. Experience Him in intuition.

908. For a Sage, all is Brahman.

909. To him, cities and caves are same.

910. A sage is equal-visioned.

911. A sage sees the Self in all.

912. Sages embody divine Wisdom.

913. Sages have cosmic love.

GREATNESS OF SAINTS

914. Saints are great inspirers.

915. They spread His glory.

916. They sustain spiritual life in all.

917. Saints are unifying forces.

918. Saints live in God.

919. Saints do good to all.

920. Saints exercise power of love.

921. Study the lives of saints.

922. Seek the company of saints.

923. Serve the saints.

MANTRA FOR GETTING MARRIED

कात्यायनि महामाये महायोगिन्यधीश्वरि।

नन्दगोपसुतं देवि पतिं मे कुरु ते नमः।।

Katyayani Mahamaye Mahayoginyadhisvari;

Nandagopasutam Devi Patim Me Kuru Te Namah.

Let the girl who wishes to find a suitable and good husband repeat this Mantra. She can do the Japa during two sittings-morning and evening after bath. A minimum of three Maalas of Japa of the Mantra should be done per sitting.

An account should be maintained of the number of Malas done per day. When 1,00,000 Japa is complete the Divine Mother Gowri should be worshiped on a Friday. Brahmins and the poor should be sumptuously fed, and nine Kanyas should be offered clothes and ornaments and worshipped as visible manifestation of Devi.

MANTRA FOR GETTING A CHILD

देवकीसुत गोविन्द वासुदेव जगत्पते।

देहि मे तनयं कृष्ण त्वामहं शरणं गतः।।

Devakeesuta Govinda Vaasudeva Jagatpate;

Dehi Me Tanayam Krishna Tvaamaham

Sharanam Gatah.

(Note: If the wife is to recite the Mantra the last word should be recited as गता)

Both husband and wife can repeat this Mantra. Two special sittings can be devoted to the Japa-morning and evening after bath. A minimum of three Malas of Japa of the Mantra should be done per sitting.

An account should be maintained of the number of Malas done per day. When 1,00,000 Japa is completed, Brahmins and poor people should be given a grand feast. Plenty of charity should be done. Clothes and sweets should be distributed to children. A Havan should be performed on the concluding day of the Japa.

ANTIDOTE FOR IDLE-GOSSIPING

श्रीराम राम रामेति रमे रामे मनोरमे।

सहस्रनाम तत्तुल्यं राम नाम वरानने।।

Sri Rama Rama Rameti, Rame Rame Manorame;

Sahasranama Tattulyam Rama Nama Varanane.

This is the anti-Gup-shup tonic. When you find you have wasted your time in "gup-shup" or gossip, repeat this several times. You can make up the wastage of time.

MAHA MRITYUNJAYA MANTRA

।। महामृत्युञ्जय मन्त्र ।।

ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम्

।। उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ।।

Om Tryambakam Yajamahe

Sugandhim Pushtivardhanam;

Urvaarukamiva Bandhanaan

Mrityormuksheeya maamritat.

MEANING: We worship the three-eyed One (Lord Siva) who is fragrant and who nourishes well all beings; may He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage (to the creeper.)

BENEFITS: 1. This Maha Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are an everyday affair, this Mantra wards off deaths by snake bite, lightning, motor accidents, fire-accidents, cycle-accidents, wateraccidents, air-accidents and accidents of all descriptions. Besides, it has great curative effect. Again, diseases pronounced incurable by doctors are cured by this

Mantra, when chanted with sincerity, faith and devotion. It is a weapon against diseases. It is a Mantra to conquer death.

2. It is also Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayus), peace (Shanti), wealth (Aisvarya), and Immortality (Moksha.)

3. On your birthday, repeat one lakh of this Mantra or at least, 5,000; perform Havan and feed Sadhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

4. Kindly consecrate one Maala or more daily to Sri Swami Sivanandaji!

HARI OM TAT SAT

GUIDE TO SADHAKAS

1. Reduce your wants to the barest minimum.

2. Adapt yourself to circumstances.

3. Never be attached to anything or anybody.

4. Share what you have with others.

5. Be ever ready to serve. Lose no opportunity. Serve with Atma-Bhava.

6. Entertain Akarta and Sakshi Bhava.

7. Speak measured and sweet words.

8. Have a burning thirst for God-realisation.

9. Renounce all your belongings and surrender yourself unto God.

10. The spiritual path is a sharp-edged-razor path. A Guru is absolutely necessary.

11. Have great patience and perseverance.

12. Never leave the Abhyasa even for a day.

13. The Guru will only guide you. You should yourself tread the path.

14. Life is short. Time of death of uncertain. Apply yourself seriously to Yogic Sadhana.

15. Maintain daily spiritual diary and record correctly your progress and failures. Stick to resolves.

16. Do not complain that there is no time for Sadhana. Reduce sleep and tall talks. Stick to meditation in Brahmamuhurta.

17. Let the thought of God or the Reality, keep away the thought of the world.

18. Forget the feeling that you are so and so-a male or female-by vigorous Brahma-Chintana.

19. Never postpone a thing for tomorrow if it is possible for you to do it today.

20. Do not boast or make a show of your abilities. Be simple and humble.

21. Be cheerful always. Give up worries.

22. Be indifferent to things that do not concern you.

23. Fly away from company and discussion.

24. Be alone for a few hours daily.

25. Give up greediness, jealousy and hoarding.

26. Control your emotions by discrimination and Vairagya.

27. Maintain equilibrium of mind always.

28. Think twice before you speak and thrice before you act.

29. Give up back-biting, criticising and faultfinding. Beware of reaction.

30. Find out your own faults and weaknesses. See only good in others.

31. Forgive and forget the harm done by others. Do good to those who hate you.

32. Shun lust, anger, egoism, Moha and Lobha as a venomous cobra.

33. Be prepared to suffer any amount of pain.

34. Have a set of maxims always with you to induce Vairagya.

35. Treat sensual enjoyment as poison, vomited food, excreta or urine. They cannot give you satisfaction.

36. Preserve your veerya carefully. Sleep always alone.

37. Revere ladies as Mother Divine. Root out the sex-idea. Prostrate yourself before all.

38. See God in every face, in everything.

39. Take to Sankirtan, Satsanga and prayer, when the mind is overpowered by lower instincts.

40. Face obstacles coolly and boldly.

41. Care not for criticism when you are in the path. Yield not to flattery.

42. Respect rogues and scoundrels. Serve them.

43. Admit your faults openly.

44. Take care of your health. Do not neglect daily Asanas and exercises.

45. Be active and nimble always.

46. Develop your heart by giving. Be extraordinarily charitable; give more than one's expectations.

47. Desires multiply misery. Develop contentment.

48. Control the senses one by one.

49 Develop Brahmakara-Vritti by repeated thinking.

50. Have a check over all your thoughts. Keep them pure and sublime.

51. Do not lose temper when anybody insults, taunts or rebukes you. It is mere play of words and a variety of sound.

52. Rest your mind in God and live in Truth.

53. Be up and doing in the path of perfection.

54. Have a definite aim in your life and proceed cautiously.

55. The benefits of Mauna are incalculable. Never give up this practice.

56. The four important gates for passion to enter the mind, are sound, touch, sight and thoughts. Be vigilant!

57. Have intimate connection with none but God. Mix little with others.

58. Be moderate in everything. Extremes are always dangerous.

59. Everyday, have self-analysis and introspection. Know the amount of your growth.

60. Give up curiosities in the spiritual path. Conserve your energy and concentrate. Think little of food, body and relatives. Think more of the Atma. You must realise in this very birth itself!

61. Nitya Sukha and Parama Shanti can be had only in God.

62. God is in your heart. He is in you and you are in Him. Just feel His Presence.

63. Through Bhranti caused by the mind, pain is mistaken for pleasure.

64. Everyone in this world runs after pleasure and tries to get rid of pain.

65. Sensual enjoyment is attended with various defects.

66. Maya binds people through affection, love, tenderness, respect, present, etc.

67. Human love is selfish and hypocritical.

68. As everything is unreal in this world. Treat love and respect as poison.

69. Live alone and enjoy the Atmic Bliss in your heart.

70. Only the man who is spiritually thirsty will drink the Nectar of Immortality.

71. In the presence of sensual pleasure, Atmic Bliss cannot be had.

72. There is no way of overhauling the vicious, worldly persons other than the personal contact of a Guru.

73. Work is a help for beginners and hindrance for advanced persons in meditation.

74. Mind is only a bundle of Samskaras, ideas, habits, impulses, thoughts and emotions.

75. Many have fallen from Yoga by the influence of subtle desires.

76. The most difficult thing in this world is concentration.

77. Mental purity is of paramount importance for Self-realisation.

78. Memory of the past retards an aspirant's spiritual advancement.

79. A gross mind with selfishness and lust, is absolutely unfit for a spiritual life.

KEY TO BLISS

1. Serve. Love. Give. Meditate. Realise.

2. Be Good. Do Good.

3. Enquire 'who am I? Know the Self and be free.

4. Detach. Attach. D.I.N. (Do It Now).

5. Adapt, Adjust and Accommodate.

6. Bear Insult. Bear Injury. Highest Sadhana.

7. Simplify. Purify. Intensify.

8. Seek, Find, Enter and Rest.

9. Devote, Dedicate and Dissolve.

10. Examine, Analyse and Know.

11. Enquire, Discover and Recover.

12. Co-operate, Collaborate and Co-ordinate.

13. Devotion, Dedication and Discipline.

14. Discrimination, Dispassion and Determination.

15. Aspiration, Renunciation and Meditation.

16. Service, Sacrifice and Sublimation.

17. Solitude, Seclusion and Silence.

18. Santosh, Shanti and Sat Vichar.

19. Purification. Concentration. Reflection. Meditation.

20. Illumination, Identification, Absorption and Salvation.

21. Energise. Galvanize. Vitalise.

22. Excel in service. Expand in love. Advance in knowledge.

23. Pray. Aspire. Inspire.

Select, O aspirants, anyone of these keys, open the chambers of thy heart and enter the abode of Bliss and rest peacefully for ever. May Lord bless you.

PATH TO PERFECTION

1. Stick to your resolves

Never lose recollection of God,

Built yourself little by little, day by day.

2. Observe strict Brahmacharya

Remain unattached in the world,

Have intense desire for God-consciousness.

3. Shake off your old habits

Destroy this ignorance,

Realise the True Self.

4. Be not dupes of senses

Wake up from the dream of names and forms

Deny matter and assert Divinity.

5. Cease to find fault externally

Realise your unity with all,

Develop cosmic consciousness.

6. Live alone for sometime every day

Centre your thoughts on God,

Keep yourself calm and cheerful.

7. Look upon everything as Divine

Feel the divinity behind everything,

Divinise your mind.

8. Withdraw the mind again and again,

Fix it on the Lakshya,

Enjoy the Peace and Bliss.

9. Do Japa, Kiratan, Svadhyaya daily

Introspect and meditate regularly,

You will realise God surely.

10. Pray devotedly, live truthfully

Aspire fervently, introspect regularly,

Meditate intensely, realise perfectly.

11. Feel the divine presence everywhere

See the divine glory all round.

Dive deep into the Divine source.

12. Live to love all

Live to serve all,

Live to realise the Truth.

13. Practise purity, do regular charity

Develop nobility, magnanimity,

You will surely attain Divinity.

14. Repeatedly raise the Brahmakara Vritti

Rest in Sahajavastha,

Drink the Nirvanic Bliss.

15 Life is short, time is fleeting-

The world is full of miseries,

Cut the knot of Avidya,

Shine supreme in thy native glory.

16. Concentrate, meditate,

Reflect, introspect,

Look within and rest in peace.

17. It is God within

Think and remember THAT,

Feel and cling to THAT,

Assert and realise THAT,

This is real life.

18. This world is illusory, evanescent

It is full of miseries, pain and sorrows;

It is a play of colours and the mind only;

Be cautious, get Vivek, do Vichar;

Take refuge in the feet of Hari.

19. Feel His presence everywhere

Live in Him always, Respect and revere all.

20. Give up arguments and tall talks

Control emotions and become calm;

Break old morbid habits by power of Will;

Stand as a silent witness and smile.

21. Have iron determination and fiery resolve

Become steady and fixed in your Sadhana;

Lead a life of Tyaga and Vairagya;

Rest peacefully in your own Self.

22. Thought is a tremendous living force

Thought gains strength by repetition,

Thought moulds your character and shapes your destiny.

Therefore centre your thoughts on God and sublime Truths.

23. Close your eyes, concentrate

Explore the higher regions of the mind;

Destroy Sankalpas, desire and egoism;

Enjoy the glory of self Bliss.

24. Deny and destroy all thoughts of association with body,

Dissociate yourself from all thoughts and the mind;

Identify yourself with the Immortal Self within;

Rest now undisturbed in your Godhead.

This is the final goal.

25. Keep yourself isolated

Be buried in the Truth or God within,

Enjoy the highest Bliss and Peace.

26. Walk and talk with God

See and smell God,

Take in God and assimilate God,

Be God, behave God,

This is divine life.

27. Get rid of false ego, "I" and "mine"

Do works with impersonal attitude,

Feel the divine power behind everything,

Live in harmony with it and rest in peace.

28. Bodies, names and forms are only instruments

The true Actor in this world is Divinity,

Realise this in every inch of His creation,

Wake up and shake off your ignorance.

Feel, practise and become one with it.

29. Keep in your centre

Assert your divinity,

Live in the spirit,

Realise the truth,

Proclaim it everywhere.

30. Remember!

God watches your every thought and action.

You can never escape His notice.

He is closer to you than you are to yourself.

31. Beware!

Worldly thought enslaves you

It is a disease by itself.

It upsets your spiritual progress,

It pins you to mundane things.

32. Infinite, Immaculate, Immortal, Eternal,

Unchanging, witness and Self of all

Immutable, Illimitable, Imperishable,

Indestructible and indescribable is He.

Know Him through:

Hearing, reflection, meditation;

Satsanga, Japa, Kirtan, devotion;

Enquiry and selfless service with Bhav.

33. Control tongue, temper and tossing of mind

Control speech and the senses,

Enter into inner solitude,

Enjoy the Atmic Bliss.

34. Root out lust, greed, anger and pride

Develop devotion, serenity, magnanimity,

Destroy the veil of ignorance by meditation,

Rest peacefully in your own Self.

35. Aspire ceaselessly, strive sincerely,

Practise regularly, work untiringly,

Live peacefully, attain the Goal quickly.

36. Jnana Yoga develops thinking or the head,

Bhakti Yoga develops feeling or the heart,

Karma Yoga develops right action or hand.

Do the right method of Sadhana,

Develop your head, heart and hand,

Enter the Kingdom of peace.

37. Practise self-restraint, become pure and unselfish.

Develop the noble qualities of the heart,

Get rid of all attractions and attachments,

Have profound meditation,

Realise the supreme Reality.

THOUGHT-GEMS

1. Brahman is Immortal Soul.

2. Jnana is the knowledge of Brahman.

3. There is no salvation by work alone.

4. Jnana is the means to the Supreme Bliss.

5. Brahma-Vidya is the science of the Soul.

6. Knowledge of Brahman alone eradicates misery.

7. Devas place obstacles in the aspirants' spiritual path.

8. Knowledge ensures peace and bliss.

9. Work purifies the heart.

10. Atman is unconcerned in action.

11. Thought of objects is the source of veil.

12. The sage is above sin.

13. Knowledge of duality generates fear.

14. Maya is a wonder-worker.

15. Bliss of Brahman is a positive state.

16. Desire is the enemy of Jnana.

17. A sage is satisfied in the Self.

18. Pranava is the essence of the Vedas.

19. The Universe is a dream to the sage.

20. Sense-control leads to happiness.

21. Brahman is a positive entity.

22. Constant meditation of the Divine is necessary.

23. To attain Brahman is to get rid of separateness

24. Avidya inheres in the mind, not in Atman.

25. Maya is rooted in the pure Brahman.

26. A sage's actions are really no actions.

27. No specific time and place are necessary for Upasana.

28. Brahman is the source of the Vedas.

29. To know Brahman is to attain Him.

30. Samsara is due to Avidya.

31. Action without attachment does not bind you.

32. Duality is an illusion.

33. Liberation comes from knowledge of the Self.

34. Brahman is free from desires.

35. The sage sees the One in all beings.

36. Maya is Brahman's co-efficient.

37. Action is a stepping stone to meditation.

38. Brahman is your Innermost Self.

39. Uncontrolled senses work mischief.

40. All obligatory acts are aids to knowledge.

41. Moksha cannot be the effect of an action.

42. Knowledge leads to Bliss.

43. Mind is the Chief among the senses.

44. Wisdom eradicates fear.

45. Endurance is a condition of Wisdom.

46. Om is Brahman.

47. Purity leads to Wisdom and Immortality.

48. Karma Yoga is not meant for the Self-knower.

49. Brahman is knowable by intuition.

50. The worldly-minded cannot attain Wisdom.

51. A sage has equanimity in pleasure and pain.

52. Works are conducive to knowledge.

53. Maya is a non-entity.

54. Sense-restraint conduces to Knowledge.

55. Knowledge leads to salvation without the aid of works.

56. Ignorant people are swayed by nature.

57. The Upasakas should sit when engaged in meditation.

58. Upasana should be practised till death.

59. Karma Yoga leads to freedom from action.

60. The Yogi secures objects by mere thinking.

61. The Yogi can enjoy with or without a body.

62. The unenlightened should not give up Karma-Yoga.

63. Samsara is cut asunder by non-attachment.

64. Bondage and liberation are not the real states of the Self.

65. Maya is inexplicable.

66. Devotion is the essential condition of Brahma-Vidya.

67. The wise should set an example to the masses.

68. Enquiry must be continued till intuition is attained

69. Brahma-Jnana is the best religion.

70. The Veda is the sole authority regarding Brahman

71. Cut the tree of Maya and attain Brahman.

72. Devotion is the sole means to Brahma-Vidya.

73. Action is a creature of Avidya.

74. The Upanishad is the authority regarding Brahman

75. All beings rest in the Lord.

76. Works cannot produce liberation.

77. Knowledge of Lord's glory conduces to Yoga.

78. Nothing is real except Brahman.

79. Brahman is pure consciousness.

80. Wisdom kills all doubts.

81. The universe is Maya.

82. Self-knowledge alone is the means to the Highest Bliss.

83. Peace is the essential condition of Bliss.

84. Brahman is unaffected by multiplicity.

85. Desire clouds wisdom.

86. Knowledge of the Self comes by revelation.

87. Jnana is the sole means of Moksha.

88. Ishwara is both the efficient and the material cause of the universe.

89. The sage acts to set an example to the masses.

90. Knowledge is an independent means to Moksha.

91. The action of the sage does not bind him.

92. The liberated sage is identical with Brahman.

93. Wisdom consumes all sins and actions.

94. Brahman, hid in the heart, is one's own Self.

95. Karma Yoga is a means to Sannyasa.

96. Maya differentiates Atman into Jiva and Ishwara.

97. The sage has no more births.

98. Atman is unborn.

99. Karma-Yogin is not affected by the results of action.

100. Limitation of the Self as man is due to Avidya.

101. The sage is liberated while still on earth.

102. Knowledge of the Annamaya Kosha is a stepping stone to knowledge of Brahman.

103. Dhyana Yoga is incompatible with works.

104. Jiva carries to the other world the seeds of the future body.

105. Meditation should be combined with works in the beginning.

106. Head, heart and hand must harmoniously be developed to attain perfection in Yoga.

107. Only a few can practise continued meditation.

108. The divine principle penetrates the Universe.

109. Jiva descends to the earth with residual Karma.

110. Pracitce and dispassion are the surest means to Yoga.

111. Duality is a creature of Avidya.

112. Divine worship leads to realisation.

113. Freedom from desire is the pre-eminent condition of bliss.

114. There is no rebirth if you attain the Divine Being.

115. Knowledge cannot be combined with works.

116. The Lord is the source and end of all beings.

117. Devotion to the Lord is the secret of success in Karma-Yoga.

118. The Soul is subject to evil only through ignorance.

119. It is the Gunas that bind the Soul.

120. Prakriti acts but not the Self.

121. Devotion to one's own duty leads to perfection.

122. The sage beholds the One in all.

123. You cannot have self-knowledge without Yoga.

124. Brahman is the Illuminer of all.

125. Devotion is the sole means to the realisation of God.

126. Nothing exists outside Brahman.

127. One should not abandon one's duty.

128. The Supreme Light is in the heart of everyone.

129. Let the scriptures guide your life.

130. The Lord is not bound by His acts.

131. The path of devotion is easy.

132. Renunciation of all works is necessary for absolute perfection.

133. Brahman is the source and the abode of all.

134. No man is free from Gunas.

135. Knowledge of the One leads to liberation.

136. Evolution of the world comes from the union of spirit and matter.

137. The Lord watches over the interests of His devotees.

138. The Lord is impartial.

139. Virtues are conducive to Self-knowledge.

140. Brahman is all.

141. Devotion to the Lord leads to liberation.

142. The Lord is the Source of all manifestation.

143. Knowledge of the origin of the world is necessary for salvation.

144. All worship goes to the Lord.

145. The Lord imparts wisdom to His devotees.

146. The relation of the Self to Samsara is a mere illusion.

147. Knowledge of Brahman removes the cause of Samsara.

148. Seek the Light through devotion.

150. Prakriti and Purusha are Eternal.

152. Brahman is the source of all activities.

153. Brahman is the basic reality in all illusory phenomena.

154. Brahman is the One Self in all.

155. Brahman is the Perceiver of the Gunas.

156. Brahman is the Cause of the world.

157. Know Brahman and be free.

158. Brahman is the only Reality.

THE AGELESS WISDOM

1. Begin to think rightly. "I am all-pervading immortal Soul”--this is right thinking.

2. The key to Divine life is right thinking.

3. What is the mark of him who has risen beyond intellect? He beholds the One Atma in all beings and all beings in his One Atma.

4. A pure heart is man's only passport into the infinite realm of eternal bliss.

5. A pure heart is free from lust, hatred, greed and jealousy. It beats in perfect unison with the great heart of the Lord and embraces and loves all alike.

6. Fight with the mind with the sword of Wisdom.

7. Divine knowledge and Divine Love are identical.

8. Divine knowledge and Divine Love imply each other.

9. Intuition sees God. Reason gives the logical proofs.

10. God can be seen by the seers by keen and one-pointed intuition.

11. The eye of discrimination perceives the Reality behind all appearances, ignores the latter while seeing the former.

12. The eye of devotion sees God and God alone in all things.

13. The eye of wisdom, the Jnana-Chakshus, is endowed with the light of Brahman. It sees what cannot be seen what is beyond speech and intellect, what is beyond all names and forms the Eternal, Infinite, and Indestructible Satchidananda Brahman. The first two eyes enable the third eye to open.

14. Life is a great struggle. Face the difficulties bravely. Have full trust in God and repeat His Name always. You will be peaceful and strong.

15. Everything happens as God wills. Rely on God and be peaceful.

16. There is a power higher than ourselves. Some of our desires are realised, but many are thwarted. If each one of us has his way, he would like all his desires to be fulfilled.

17. Fear there is not for him who is desireless, who is without attachments and who has no sense of possession.

18. Be as you are. Imitate not.

19. Hypocrisy begins, when one is covetous.

20. Humility embraces all the other qualities.

21. Man publishes his character in his speech, actions, letters, and in his face.

22. Know that every end is beginning.

23. There is bondage when the mind desires for something, grieves for something, rejects something, accepts something, rejoices at something and gets angry with something.

24. Meditate “I am Infinite, Eternal, Changeless, all-pervading Atman. This world is phenomenal and Illusory." This is wisdom.

25. Meditate "I am in all Beings, all Beings are in me." This is wisdom.

26. Meditate: "I am pure Consciousness. This world is only a juggler's trick”. This is wisdom.

NIVRITTI-NIYAMAS INSTRUCTIONS TO SANNYASINS

1. Do not keep money. Do not even touch it. This will bring bondage. This will give rise to pride and lead to downfall. You will lose sight of the Ideal.

2. Live on mere Bhiksha. This will make you quite independent.

3. Do not enter the house of a householder. Do not take meal in his house.

4. Take only one meal at noon. Take the minimum quantity necessary.

5. Do not visit your native village, town or district, at least for a period of full twelve years after taking Sannyasa.

6. Do not write letters to anybody. Do not keep connections with any man of the world.

7. Always keep only one blanket and two clothes for your use, and not more than that.

8. Live always singly independently in Uttarakhanda.

9. Do not raise your hand for defence even if you are assaulted. Bear insult, bear injury. A Sannyasin has no right to defend himself.

10. Do not talk of people connected to this body in the previous Ashram (i.e., the old family life).

11. Do not expect reverence and respect and exceptional treatment as a privilege of the order. Your only privilege is to serve and to meditate on the Supreme ideal.

12. If you note that a person is unwilling to give Bhiksha or is himself not in good circumstances do not visit that house once again.

13. Be contented with whatever that comes for food, clothing or shelter.

14. Do not open your mouth except during taking Bhiksha or giving Upadesha on Spiritual Realization. During Bhiksha say only “Narayana Hari”.

15. Lead the life of a Parivrajaka for sometime in the beginning. Take stick to one place for Sadhana.

16. Always walks on foot. Do not use any vehicle.

17. You have no other duty to perform in this world except Meditation on the Supreme Self or Brahman.

18. Do not talk unless somebody questions you. If anybody speaks without proper decorum, be silent and indifferent. Knowing fully the nature of the world, be always like a child and like an ignorant man.

19. Study without fail the Upanishads and the Brahmasutras, especially during the periods of Chaturmasya.

20. Regard your body and the mind of the previous Ashrama as completely dead and that you have started a new life both in body and mind after taking Sannyasa.

21. Do not write anything. Dispense with that habit. Do not read books unless they are directly concerned with Self-Realization, viz., the Upanishads, Yoga-vasishtha and such other Advaitic Texts.

22. Do not wait near a house for long if you do not get Bhiksha quickly. Move on to another place.

23. Do not have ill-feeling against one who does not give you Bhiksha. 10

24. Do not have lock and key, if at any time you happened to live in a Kutir.

25. Do not live in the company of many Sannyasins, Live Singly.

26. As far as possible, when you are well established in the path, try to avoid going for Bhiksha from house to house or even to Kshettar. Sit at a place and take whatever that comes there. The eternal Source of Knowledge and Bliss is pervading everywhere.

27. Do not use seats or Asanas or Japamalas which may cause attachment. You may become sorry if you lose them.

28. Do not take Bhiksha from more than seven houses at the most. The total collected should not exceed the minimum quantity necessary.

29. Avoid taking Bhiksha from the same house very often at a time.

30. Never wander at night. Stick to a place after sun-set.

31. If anybody takes away your articles, like Kamandalu, cloth, etc., allow him to take it away. Do not quarrel with him.

32. Do not cook your food. Do not touch fire. Be satisfied with whatever kind of food you get whether raw or cooked.

33. If any poor man of however low a caste requests you to honour him by accepting alms at his house do not hesitate to please him. A Sannyasin should be orthodox about his Sannyasa, but not about matters of caste.

34. In his wanderings let not the Sannyasin pass through big cities and towns. Let his route be through the villages and country-sides. If ever he is compelled to pass through a city, he should avoid the fashionable thoroughfares and busy commercial quarters. Make a detour and keep to the outskirts of the city.

35. Whenever the Sannyasins halts at any place he must repair either to the shade of a tree or remain in some temple or Mandir. He should not spend the night in the midst of residential quarters even in a village.

36. When sincere devotees earnestly come for Satsanga, a Sannyasin should not repulse from them. If he is observing Mauna at the time let him great them silently, indicate that he is a Mowni and then remain quiet. On the other hand, if he is talking let him talk only of God and Realisation. Let there be no other topic such as inquiry about the season's rainfall, the state of the harvest, market conditions etc.

37. A Sannyasin should have nothing to do with astrology, palmistry, fortune-telling, etc. but if he really knows some useful medicine and a sufferer needs his aid then let him treat the patient. On no account should he indulge in the distributing of charms, amulets, etc., for curing diseases, warding off evil spirits, etc. this is most unworthy of his robe. If people desire his grace or blessing let him humbly breathe a sincere prayer to the Almighty on their behalf and ask the people to do like-wise. But this act should be entirely selfless and should not be done at the cost of Supreme Meditation on Brahman.

38. Do not exhibit any special talent you may have, like knowledge of English, etc, for selfish ends. Be like an ordinary Bhikshu.

SAYINGS OF SWAMI SIVANANDA

1. Live in God.

2. Love Him ever intensely.

3. Love God whole-heartedly.

4. Recite His name constantly.

5. Feel His presence everywhere.

6. Spirituality is a discipline of the mind.

7. Walk in humility and love.

8. A humble man is really great.

9. Faith is your banner.

10. The Light is within you.

11. Disease may disfigure beauty at any time.

12. He preaches well who lives well.

13. Be moderate in everything.

14. He who can obey can command others.

15. Adversity is the good soil for virtue.

16. Adapt yourself to circumstances.

17. Never be attached to anything.

18. Have a burning thirst for God-realisation.

19. Speak measured and sweet words.

20. Boast not your abilities.

21. Fly away from bad company.

22. Love all.

23. Share what you have with all.

24. Become rich at heart by giving.

25. Expand your heart.

26. Never hurt the feelings of others.

27. Be kind to all.

28. Be grateful but not revengeful.

29. Admit your faults openly.

30. Desires multiply misery.

31. Develop contentment.

32. Control the senses one by one.

33. Leave no opportunity to serve.

34. Give up greediness and jealousy.

35. Purity is chastity in thought, word and deed.

36. Forget not to do Japa and meditation.

37. Forget an unkind word and abuse.

38. Control lust, and anger.

39. Think and act rightly.

40. Giving is the secret of abundance.

41. Destroy selfish motives.

42. Bear insult. Bear injury.

43. Sattvic food is a help to devotion.

44. Do not brood over the past mistakes.

45. Develop nobility and integrity.

46. Immortality cannot be obtained by riches.

47. Mukti is a harbour of eternal peace.

48. Truth is free from contradiction.

49. Perfection is always Infinite.

50. Service to needy leads to God-realisation.

51. Hold your life for the service of others.

52. Renunciation sheds luster on greatness.

53. That which deludes man is desire.

54. Divine Life leads to bliss eternal.

55. Time ill-spent is life wasted away.

56. God and Guru are in truth one and the same.

57. Grace of Lord takes the form of a Guru.

58. Life glides on the joyous wings of hope.

59. The goal of life is emancipation.

60. Trust the Divine Grace at every step.

61. Be still and realise the Truth.

62. Be vigilant and destroy the desires.

63. Keep out of temptation.

64. Control the senses one by one.

65. Love leads. Love purifies.

66. Love unites. Love elevates. Love begets love.

67. Stick to the Lord's name at any cost.

68. Lord's name and the Lord are one.

69. God is your watchful guardian.

70. Faith is belief in the Unknown.

71. Faith makes the impossible possible.

72. A devotee is an instrument of God.

73. Concentrate single-mindedly.

74. Persevere patiently.

75. Behave politely.

76. Rejoice wholeheartedly.

77. God is Love, Truth and goodness.

78. God is the Unseen Teacher.

79. God is the Guru of all.

80. God is love, wisdom, peace, light and power.

81. God is absolutely perfect.

82. Life and love are imperishable.

83. To love is to serve.

84. Divine love is ineffable.

85. Life without love is valueless.

86. Where love is, there God is.

87. Love alone can transform the world.

88. Purify and control the emotions.

89. Introspection purifies the mind quickly

90. Restrain the senses.

91. Withdraw the mind.

92. Fix it on the Lord.

93. Meditation transforms man into divinity.

94. Renounce all attachments.

95. Meditate and attain eternal bliss.

96. Speak as you act.

97. Act as you speak.

98. Pain is educative.

99. Die rather than beg.

100. Strive to know God.

101. Seek the company of the wise.

102. Lead a life of selfless service.

103. Bliss is in the Infinite.

104. Sorrow is in the finite.

105. Non-duality is Immortality.

106. To know Thyself is highest knowledge.

107. Seek, Find, Know and Realise.

108. Ahimsa is the acme of bravery.

109. Be mild but firm.

110. Be gentle but bold.

111. Be deep but straightforward.

112. Be humble but courageous.

113. Be simple but dignified.

114. Talk kindly and live truthfully.

115. Goodness is Immortal.

116. Strictly adhere to Dharma.

117. Lust ruins life.

118. Passion makes one a beggar.

119. Self-control is the eternal duty of a man.

120. Human life is lost without virtue.

121. He loses all, who loses character.

122. Truth needs no recommendation.

123. There is no evil like egoism.

124. Pride feeds on vanity.

125. Pride brings one's downfall.

126. Anger is the fiercest fire.

127. Contentment constitutes real wealth.

128. Man is made up of his own thoughts.

YOGA-THE DIVINE SCIENCE

1. Yoga is life in the Spirit. It is the science of life, of integral self-development, of harmonious living.

2. Yoga is a cosmic process of the Divine.

3. Yoga is a system of integral education i.e. the education of not only of the body and the mind or the intellect, but also of the inner spirit.

4. Yoga is complete Life.

5. Yoga is a life well-led, righteously led, with efficiency in action, with a wise and dispassionate outlook, with a spirit of detachment and dedication to spiritual values.

6. Yoga is not one-sided. Yoga is all-inclusive. It comprises physical, mental and moral education and culture in the higher spiritual senses.

7. Yoga is spirituality in practice.

8. Yoga is primarily a way of life, not something which is divorced from life. Yoga is life. Life itself, is Yoga. When thus it is linked to life, it lives.

9. Yoga is not forsaking of action but is efficient performance in the right spirit.

10. Yoga is not running away from home and human habitation but a process of moulding one's attitude to home and society with a new understanding.

11. Equanimity is Yoga. Skill in action is Yoga. Restraint of the senses and mind is Yoga. Fixing the mind on God or the Eternal is Yoga.

12. Efficient performance of action without attachment and selfish motive is Yoga.

13. Efficient performance of one's duty is Yoga.

14. Defence of Dharma is Yoga.

15. Control of mind and senses is Yoga.

16. Yoga is a path for all, no matter age or condition.

17. The concept that Yoga constitutes physical exercise or merely Asanas or Pranayama is an error.

18. Most people do not have access to Yoga beyond its physical level because true Yoga needs intense personal discipline together with burning aspiration under the guidance of an able teacher.

19. Yoga brings your emotions under control. It increases your power of concentration at work.

20. Yoga discipline gives poise and tranquillity and miraculously rebuilds one's life.

21. Yoga way of life deepens man's understanding, enables him to know God and his relationship with him.

22. Yoga leads from ignorance to wisdom, from weakness to strength, from disharmony to harmony, from hatred to love, from want to fullness, from limitation to infinitude, from diversity to unity and from imperfection to perfection.

23. Yoga gives hope to the sad and forlorn, strength to the weak, health to the sick and wisdom to the ignorant.

24. Through Yogic discipline, mind, body and the organ of speech work together harmoniously.

25. For a Yoga practitioner, a new outlook, new health, a new awareness and a new philosophy rush in and vividly transform his life.

26. The practice of Hatha Yoga relieves stomach disorders, keep your thyroid gland, ankles, knees and hips healthy, keeps the muscles pliable and prevents early ossification, of bones.

27. The practice of Hatha Yoga reduces excess of fat and develops a beautiful body, removes constipation and rheumatism, increases circulation in arteries and keep them elastic.

28. Yogic exercises and breathing exercises, right and simple living and high thinking and meditation are the important requisites for the preservation of health, for the

attainment of the high standard of vigour and vitality, longevity and everlasting peace and joy.

29. To tread in the path of Yoga, a thorough knowledge of the human body in its subtle aspects is essential

30. Self-purification is one of the basic process of Yoga.

31. Be in harmony with the fundamental laws of the universe. This is the first step in the path of Yoga.

32. In a Yogic student the universal interest should influence the personal interest.

33. The Yoga of synthesis is what is needed to be practised throughout the world today.

PEARLS OF WISDOM

1. Evil exists to glorify the good. Evil is negative good. It is a relative term. Evil can be transmuted into good. What is evil to one at one time, becomes good at another time to somebody else.

2. Righteousness is your best companion in life; Truth and Non-injury are its brothers. Absence of desire is the kernel of a pure heart. Make friends with these and reach the illimitable domain of Eternal Bliss.

3. The right indication of a self-conquered man is an unbroken sweetness of conduct. This is the sign of wisdom and practical proof of the possession of Truth.

4. He who is always engaged in doing good to all, whose intellect is not clouded by selfish desire, who is an embodiment of unselfish love, who is mild by nature, who has perfect mastery over his senses, and who is endowed with immaculate conduct, is a Saint.

5. The life of an aspirant must be dynamic and creative. It should not be a life of inertia and passivity.

6. In the mind is the temple of God; in the mind is the essence, in the mind are the flowers of worship. Do mental worship with intense devotion and realise God.

7. Self-preservation is the basic instinct in all living beings. Life is precious because to live is joyful. Life becomes a burden when it is not joyful. Aspire for that joy that is imperishable, permanent and eternal.

WISDOM SPARKS

1. Walk in humility and love.

2. A humble man is really great.

3. Faith is your banner.

4. The Light is within you.

5. Do not overload your stomach.

6. Be not proud of your beauty, for a disease may disfigure you.

7. Resist at the very first any bad habit so that it may not strike a deep root.

8. He preaches well who lives well.

ABC OF GOOD CONDUCT

Adapt, adjust, accommodate.

Be good, do good, be kind, be compassionate.

Control anger by forgiveness and love.

Do to others as you would wish them do to you.

Envy not others.

Forget and forgive.

Give, give. This is the secret of abundance.

Hate sin, but not the sinner.

Industrious nature destroys, evil tendencies.

Jealousy is a canker, therefore kill jealousy.

Keep company with the sages.

Love all, love the Lord in all.

Morality is the gateway to eternal bliss.

Never insult, backbite or vilify.

Obedience is a greater virtue than reverence.

Purity leads to God-realisation, therefore be pure.

Quench all sensual craving.

Return good for evil.

Share what you have with others.

Truthfulness is a fundamental virtue.

Unite, co-operate and collaborate.

Virtues are the ornaments that adorn life.

Wander not in sensual pleasures.

X, amine your heart and remove all evil traits.

Yield not to temptation.

Zealously endevour to be simple and humble.

SPIRITUAL EXPERIENCES

1. The entrance into the higher meditative life depends upon the grace of God.

2. The higher meditative life demands tremendous humility, serenity and courage.

3. In higher meditative life, the senses and the mind are completely subdues. There is no more use of the mind, emotions and imaginations.

4. In higher meditation the yogi withdraws himself completely and enters into the state of consciousness above the mind and intellect. He is conscious only of pure Being.

5. In Samadhi or the superconscious state the Yogi abandons the sense of his own being and enters into the Being of God.

6. Spiritual experience will come to you when you are ready, but not before.

7. There is inner unfolding from level to level in your spiritual experience. Wait patiently. Plod on in your Sadhana with purity and courage.

8. Like draws like on your spiritual journey. You are never really left alone. You will get help from Yogins and Saints internally, from different parts of the world. Their spiritual vibrations will elevate and inspire you.

9. Meditate and enter into the realm of radiant, light. There are no limitations; here there is no worry, there are no obstacles. There is no time space. In that holly realm there is no fear, no doubt, no indecision. It is all eternal joy, peace and happiness.

THUS INSPIRES SWAMI SIVANANDA

THE WAY OF SALVATION

1. Bondage lies in the belief "I am the body", Liberation lies in the constant faith “I am Brahman".

2. He who identifies with the body has fear from all sides.

3. Enquiry into Truth or Brahman is a means to Moksha or spiritual freedom.

4. Ego is the root of imperfection and all miseries.

5. Always meditate “I am Brahman” by melting the Ego in the Absolute.

6. Meditate “I am undivided”, “I am Infinite”, “I am full and secondless”. You will attain the state of a Jivanmukta or Liberated Soul.

7. The body persists in a sage like a burnt cloth.

8. The Jnani knows that God is his very Self.

9. Love is an irresistible and inevitable force.

10. One Self or Atman dwells in all. Unity is the Ultimate Truth. Hence there is love for all these objects.

11. The essential nature of the Self or Atman is Immortality.

12. Desire itself is the greatest misery. Desirelessness itself is the greatest happiness.obo

13. Attachment is at the root of all suffering.

14. Raga and Dwesha, likes and dislikes really constitute the world.

15. Desire enlivens attachment.

16. Fulfillment of desire leads to a further increase of attachment and desire.

17. In renunciation of desires is real happiness and joy.

18. Renunciation or Sannyasa is the greatest Tapas.

19. God is one. Truth is one. Humanity also is one. The whole world is a vast family of God.

20. A person's faith is determined by the kind of man he is.

21. Bhakti fills the heart with bliss and peace.

22. Grace and self-effort are identical. Without Grace there can be no self-effort, but Grace itself blossoms as self-effort.

23. Without self-effort one does not obtain Grace and the self-effort is a mark of the descent of Grace.

GUIDE TO GOD-REALISATION

1. God fills the world.

2. God is the first and the last.

3. Brahman or the Absolute is Alpha and Omega, the beginning and end, the first and the last.

4. Truth is the seat of God. Truth is God. Truth alone triumphs.

5. Guru is God in human form.

6. What Hindu adores is the one God in the many Gods.

7. Non-violence is the highest virtue. It is the way to realise God.

8. As many minds; so many ways to God.

9. A man above all, is his will. As is his will in this life so does he become when he departs from it.

10. The foundation in spiritual life is absolute Faith in God.

11. Discrimination and dispassion are the two wings with which you can soar to the abode of eternal bliss.

12. Raga is inordinate attachment to any object.

13. If the aspirant goes beyond likes and dislikes he has crossed this ocean of Samsara.

14. There are two seeds for the tree of the mind-the Vibration of the Prana, and the Vasana. If one of them, is destroyed both of them are naturally destroyed.

15. When the Vasanas are removed the mind becomes no-mind, for due to want of Vasanas, the mind completely stops thinking and comes to a cessation like a lamp without oil.

16. Besmear in your eyes the ointment of wisdom. You will be rooted in the bliss of the Supreme.

UNTO THE LIGHT DIVINE

1. God is Himself the formless and the form. He is without qualities and with qualities. He is one. That one alone is many.

2. All are equal in the eye of God. His Caste is the caste of Purity. His religion is the religion of Love. His Creed is the creed of Selfless Service and mutual helpfulness.

3. Mind is the root of this Samsara-Tree which has thousands of branches, shoots, blossoms and fruits.

4. When the Vasanas are destroyed the mind ceases functioning. Then arises the Absolute Consciousness, the cause of immediate Salvation.

5. This Samsara Tree is in essence imagination only. Dry up the mind by ceasing from imagination. The tree of Samsara also shall dry up together with the drying up of the mind.

6. The Knowledge that the Guru imparts will alone lead to Supreme Goal.

7. The Guru opens up before the seeker the avenues through which the realisation of the divine can be attained.

8. Scriptures and the words of Guru are the two eyes with which alone you can see your way and reach your destination.

9. Without Divine Grace no spiritual progress is possible.

10. In the garden of life, every one of you should blossom forth as fragrant flower each proclaiming the glory of God.

11. Dharma or righteousness must flower in the heart of man.

12. This world is an image of God.

13. Love of God should find expression in the love of humanity.

14. Love of Humanity should be spiritualised through love of God.

15. Spirituality is universal.

16. Expansion is the nature of True Love.

17. This whole universe is your common Home. The entire humanity is related to you as closely as your nearest relations.

18. In unity is strength. In integration is the great fulfilment

19. Rejuvenate the lower nature by the cultivation of virtuous qualities.

20. Whatever you give you have in abundance. Whatever you hoard you have lost.

21. Experience in life shows that material objects cannot give one a sense of adequacy and fulfilment.

22. Every object, every occurrence, everything has a lesson to teach.

23. Concentration of mind is the key to Yoga.

24. An austere and simple life is indispensable for yoga.

25. Tapas is strict discipline of thought, word and deed.

26. Yoga enables you to tap the source at Will.

27. The practitioner of Yoga must be alert, intelligent wise and efficient all the time or whenever he wills.

28. During meditation unlock the inner chamber, the treasure house of wisdom and power.

29. Delude not yourself that you have achieved perfection with a little of proficiency in a particular aspect.

30. Have a definite goal. Let your conduct be guided by noble principles. Repeat the name of God. Sing His glories. Meditate on His Divine Form. Commune with Him. Ever aspire to grow into His Consciousness. You will be blessed with God-realisation.

VEDANTIC MEDITATION

1. Meditate, “I am undivided. I am Infinite. I am full. I am secondless. I am the Satchidananda Svaroopa. I am the light of light.”

2. Meditate, “I am the Essence of Consciousness and Bliss. I am devoid of three bodies and three Avasthas. I am the fourth State of Consciousness".

3. Meditate, “I am the essence of Chidakasa. I am the Supreme Prajnanaghana, the mass of wisdom. I am fearless and attributeless. I am the support for the whole Universe. I myself need no support. I am without Avidya and impurity".

4. Meditate, “I am the essence of Self-luminosity. I am the ocean of Immortal Essence of Reality. I am without the universe and beyond the pairs of opposites. I am the Absolute Self. I am Nirguan”.

5. Meditate, “I am eternally pure. I am beyond Maya. I am Eternal Consciousness. I am undifferentiated. I am entirely free. I am desireless. I am eternally perfect".

6. Meditate, “I am the witness of the body etc, the rock-seated being, the attributeless Supreme and the Brahman, the full.

7. This essential Self within is essentially Brahman itself and nothing else.

8. It is the State of Samadhi when the self sees nothing else, hears nothing else, and understands nothing else, than itself.

9. Samadhi is the state of the mind when it exists undisturbed like a lamp in a windless place where the meditated and meditation vanish into the Absolute perception of the meditated alone.

10. Divest yourself of not-Self through enquiry. Centre yourself in Brahman and get liberated.

EXAMINE, ANALYSE AND KNOW

1. No one can be religious without being ethics-minded or moral in his practical life.

2. He who is truthful and righteous is indeed blessed.

3. No one suffers for ever and no one enjoys happiness for ever.

4. The twin characteristics of true Yogic Idealism are detachment and the spirit of renunciation.

5. Yoga is essentially an inner process. It is a method of self-culture to begin with.

6. Expect nothing and you shall know no disappointment.

7. Crave insult as if it is nectar. Hate respect like poison.

8. A beautiful behaviour is better than a beautiful form.

9. Not what you do but how you do it, is the test of your mettle.

10. Your influence depends not so much on what you know or do, but upon where you are.

11. The true characteristics of ignorance are vanity, pride and arrogance.

12. A little more patience, perseverance, a little more purity, a little more work--that is luck.

13. O Foolish man! Worship the Lord. Repeat His Name. Nothing will save you from death.

14. Ponder well. Enquire “Who am I"? Abandon all attachment to men and object. Meditate. Realise the self and be ever blissful.

15. Satisfaction is the tranquillity of the mind.

16. He who is tranquil controls his mind very easily.

17. In Samadhi pure Consciousness alone remains.

18. In the State of Samadhi one experiences the self or Atman which is full above, full below, full in the centre, full everywhere, for self alone is everything.

19. In the state of Samadhi one experiences the Self which has nothing above, nothing below, nothing in the centre, nothing anywhere for Self in everything.

20. Do not study books too much. Meditate more. Meditate on the Essence without break.

UNIVERSAL RELIGION

1. Do you love God? Love your fellow-being first.

2. Give joy to any living being. You give service and worship to the Lord.

3. He who does most good to God's creature is most beloved of God.

4. That man who practises the religion of universal compassion achieves his highest good.

5. The cloud gives rain without being asked for, so do virtuous people do good to others unsolicited.

6. A saint is like a sandal tree which gives scent even to the man who cuts it.

7. Only in knowledge man is distinct from the beast. He who has no wisdom is only a beast.

8. The destruction of the mind is the attainment of Supreme consciousness-bliss.

9. When the mind is annihilated and becomes no-mind then duality is not perceived.

10. When Truth is realised one sees the One alone everywhere.

11. To the Brahmin priests God is in fire, to saints in the heart, to dull-headed men in idol and to the equal-minded sages everywhere.

12. For a sage wherever the mind goes then and there it sees only Brahman or the Supreme Bliss.

13. Wherever saints and sages stay even for half a second then and there are sacred places like Benares, Prayag etc.

Meditation on Atman or the Self even for a moment is greater than crores of sacrifices. Meditation alone is supreme.

15. Love for mundane life is the cause of bondage. Life in Brahman is immortality.

THE VISION OF THE WISE

1. A sage looks upon people, objects and wealth as mere dream objects.

2. A Sage alone has the power of renouncing objects.

3. In whom Truth, charitable nature, forgiveness, good conduct, compassion, austerity, mercy, wisdom, equal vision, equanimity abide, he is called a Sage.

4. Who sees extreme essencelessness in all objects is one in whom wisdom has dawned.

5. A sage attains self-realisation through faith, devotion, constant Yoga practice, concentration, non-attachment and renunciation.

6. A Sage abandons all attachments and attaches himself to Brahman or the Absolute.

7. Concentration is the supreme desirelessness for objects.

8. Charity, restraint, observations, study of scriptures, rituals, Vratas.....all these are done for controlling the mind.

9. Equilibrium of mind is the highest Yoga.

10. The objects enter the mind and the mind gets entangled in the objects.

11. Meditation gives you poise and peace.

12. The richest treasure is love of God.

13. Devotion is power.

14. Thoughts of God, cheer up the body and the mind.

15. Sweetness of life is service of humanity.

16. Through regular Japa and meditation the Divine Flame grows brighter and brighter.

17. Strength comes from Japa, prayer and meditation.

18. Prayer is communion with God.

19. Bhakti is to live with God.

20. Dharma makes you Divine.

21. Devotion dissolves into Self-surrender.

22. There is no place where pain and pleasure do not abide.

23. The intellect is dependent on the Atman or the Supreme Soul and cannot work without its help.

24. If the world still appears to be for a sage, it will not cause delusion as it is abandoned as unreal. It will linger as a memory.

25. A sage is rooted in Brahman, or Bliss-Consciousness. He does not have the Consciousness of anything of the world.

CLUSTER OF DIVINE GEMS

1. Peace is the essence of God.

2. True Life is life in God.

3. Japa is Eye to See God.

4. Desire for God elevates and inspires.

5. Bhakti is the secret of contacting God.

6. To become Divine is the aim of life.

7. Purity is the bed-rock of spiritual life.

8. Prayer draws down the Grace of God.

9. Truth, Self-restraint, austerity, charity, non-injury, rootedness in virtue—these are the aids to Self-realisation.

10. When the work is done as worship of God, Karma is transformed into Yoga.

11. Become desireless, become egoless. Attain Brahma Jnana. You will have no problems.

12. Frustrations bring problems.

13. As long as one does not accept a Guru so long he cannot attain Mukti or Salvation.

14. Without Guru, perfection cannot be obtained.

15. All evils are due to passion, affection, greed or desire.

16. When the mind is tranquil the body also becomes healthy.

17. All sorrows have affection as their root. All fears also are born of affection.

18. The original Guru of all troubles is affection.

19. The temple of Divine has four pillars. They are: meditation, purity, love and righteousness.

20. Wealth alone is the cause of all human miseries.

21. There is no end for craving; hence contentment alone is the best way to happiness.

VOICE OF THE WISE

1. In you is God and in God is thyself.

2. The inner voice speaks when the mind is serene, when thought is stilled.

3. Seek Brahman or the Absolute or suffer the pangs of death.

4. Truth is not the exclusive possession of any one religion.

5. The several books of all religions treat the same Truth.

6. Sakti and Brahman are one.

7. Are you seeking God? Then seek Him in your own heart.

8. Religion is something to be lived and not to be only studied and discussed.

9. To hug the perishable is to court Death. To seek after the deathless is to attain Immortality.

10. The religious man must utter Lord's Name in every breath of his being.

11. Yoga means the progressive detachment of mind from matter.

12. Yoga means the suspension of the mind's outgoing tendency.

13. Truth is the basic law of life. Truth is the means and the goal ultimate.

14. Good conduct is the one cause of happiness.

15. Compassion is the best virtue.

16. Greed is the endless disease.

17. Ignorance of Dharma is delusion. Pride is self-conceit.

18. Desire is the cause of Samsara. Jealousy is the burning of the heart.

19. An atheist is an idiot.

20. Egoism is the great ignorance. Egolessness is great Wisdom.

PEARLS OF LOVE

1. Love is the greatest healing power in this world. A It is the love that really sustains the world.

2. Love of God really means love of humanity.

3. True love thinks of no evil and asks nothing in return for itself, imputes no motive and sees only the bright side of things.

4. One cannot love God and yet be immune to the suffering of the people around oneself.

5. Love always flowers itself into selfless service, mercy, compassion, tolerance and goodness.

6. Without love no good is of real value. Without goodness in action there is no love.

7. Truth and love are the twin principles of spiritual life or any kind of life that is worthy of being called a good life.

8. Slavery to one's senses, vanity, and the ego are worst forms of slavery.

9. Freedom from the slavery to the body and mind is the highest personal freedom.

10. Have the dictum 'the maximum good to the maximum many and the least harm to the least few'.

11. The life in the Divine or the Yoga life is a life in freedom from the bondage of the world, from slavery to the mind and senses.

12. Philosophy or love of Reality, not only concerns itself with the knowing of Reality, but living, acting, moving in it.

13. Take more time to be alone with God. Meditate more. You will be filled with rapture.

14. My touch is a potent healer. Just feel that touch. Have intense faith.

15. Times of prayer are times of growth, strength, bliss and peace.

16. Yoga has nothing to do with miracle-mongering. It is a simple way of life, enabling the practitioner to attain union with God and thereby enjoy supreme bliss and joy.

17. Serve selflessly, self-forgetfully, self-sacrificingly. This is the first principle of Divine Life.

18. Unless you rise above the currents of likes and dislikes you cannot cultivate Cosmic Love.

19. Meditation coupled with selfless service can enable you to rise above the two currents of Raga and dwesha, likes and dislikes.

20. This world is indwelt by the Lord. Therefore serve and love all.

DIVINE HARVEST

1. Plough with truth. Plant the seeds of desire for Brahmajnana. Irrigate the mind with the water of purity. Build the fence of right conduct. You will reap the rich harvest of Self-realisation.

2. Regard the body as the temple of the Lord, love as ghee, truth as milk. Perform Puja or worship to the Lord thus.

3. Improve your heart. You will see improvement in everything and everywhere.

4. Conquest by arms is no conquest; conquer the hearts of others through love and kindness. This is real conquest.

5. Cheerfulness is a sign of life, of spiritual growth.

6. Every form is a mass of divine condensed energy.

7. Energy, success, happiness, abundant health, strength and peace depend upon the practice of Asana, Pranayama, Japa and meditation.

8. Listen to a bird. Learn. Take the song and draw joy as a message from God.

9. Within the body there is the heart. Within the heart there is a little house. This house has the shape of a lotus. Within the lotus dwells the Atman or Brahman the Eternal.

10. When the senses are controlled, when the heart is purified, all bonds are loosened and freedom is attained. There is constant and unceasing remembrance of Atma.

11. The entire universe throbs with one Cosmic Life-principle.

12. The happiness of all is the great duty of life and the goodness of all is the great duty of life.

CONQUEST OF MIND

1. Thought runs faster than electricity.

2. It is Karma that sends you into this world.

3. Evil thoughts corrode your character. Cultivate good divine thoughts.

4. Bhavana and mental attitude ultimately blossoms as Anubhava or Experience.

5. Mind must be purified by the practice of virtues self-control, meditation and devotion to God.

6. In the absence of strong will and discrimination Self-realisation is impossible.

7. Perseverance, fortitude, self-sacrifice and self-denial are very necessary for attaining Self-realisation.

8. Meditation is not a process of acquiring power to fly in the air and read the thoughts of others. The sole object of meditation is to bring the mind into contact with God.

9. The will to serve is the noblest power in the region of human activity.

10. Determine to persevere at any cost in meditation. You will attain success.

11. Concentrate, meditate and commune with God.

12. Self-control or the control of the senses and the mind is the indispensable prerequisite to successful meditation.

13. Meditation is indispensable to intuition which is the door of Truth.

14. Subdue the senses. Practise regular meditation. Develop dispassion. Transcend the three bodies. Unite the individual soul with the supreme Soul.

15. The source of matter, energy, life and intelligence is Brahman or The Absolute.

DAWN OF DIVINE WISDOM

1. Justice is mercy of God.

2. The Sport of Brahman (Leela) is His very Nature.

3. O deluded man! kill not animals, but kill the animal in you-the ego.

4. Imagination, emotion and evil company fan the flame of craving.

5. The impure mind is your enemy for it resists the vision of Truth.

6. Return good immediately for evil and punish the evil-doer with shame.

7. The cause of worry is fear. Fear of losing a job, fear of getting diseases, fear of death etc., cause worry.

8. Fear not death. Death is birth into a new life.

9. A Jeevanmukta is not reborn.

10. Life is one-life is a mystery.

11. This world is a vast school of experience Learn and gain.

12. Right knowledge of truth leads you to happiness and liberation.

13. Worship of Self is meditation on the Supreme Atman or Brahman.

14. He who repeats the name of the Lord renews his strength vigour and energy.

15. Slay Ajnana or ignorance, wear the laurels of Brahmajnana and come out victorious. This is the triumph of a Vedantic Hero.

16. The goal of life is attainment of absolute freedom from the bondage of matter.

17. Peace will come with love and understanding.

18. Ignorance is the root of Karma. Dharma or righteousness is the root of religion.

19. Withdraw. Be still. Enter the Silence. You will know my child.

20. Study. Enquire. Have a one-pointed, steady, pure mind. Now meditate and attain Self-realisation.

21. Here is the one rule of spiritual life. Serve. Love and meditate.

22. Sow the seed of faith in your heart. Water it with the water of love. Fence it with the repetition of Lord's name. You will reap a rich harvest of Divine Grace.

LIGHT ON LIFE

1. Your eternal source and abode is the Divine.

2. Life here is a passage way to Immortality.

3. When the boundary is crossed night becomes day; for Brahman or the Absolute is Light itself.

4. The Divine Life is the life in the awareness of your essential, ever pure and ever-perfect Divine nature.

5. To release oneself from the bonds of desires is spiritual heroism.

6. Man burns himself in the fire of his own sensuality.

7. Worry and craving in the mind constitute a living death.

8. Kill the ego and conquer death.

9. Desire moves the mind; the mind moves the senses.

10. Withdraw the senses from the objects and withdraw the mind from the senses. Establish yourself in your inner centre of Atman.

11. Let all your action be full of love, goodness and purity. This is Divine Life.

12. High aims form high characters.

13. Eating meat is committing murder.

14. Dispassion is desirelessness. Dispassion is indifference to sensual enjoyments herein and hereafter.

15. Renounce matter. You can live in the Spirit or Absolute.

16. Reason does not lead to the ultimate Truth. Sruti helps you to attain the final Truth. Rely on Sruti.

17. There is no enemy worse than egoism; no friend greater than Atma Jnana or Self-knowledge.ba

18. Discrimination, renunciation, dispassion and meditation will lead to liberation.

19. Wait on God. Talk with God. Walk with God.

20. Look within. Look into the heart. Behold Him there. Rejoice.

21. Man is restless till he rests in God.

22. For harmonious living, balance of mind is essential.

23. Assert“I am the source of even this 'I'. I am the Changeless witness, Consciousness, the pure Atman which is beginningless, changeless and endless”.

AWAKE! ARISE!!

1. Awake, to the realisation of your Immortal Nature.

2. Arise into an active experience of the fearless, ever-free spiritual nature of inner Self.

3. Withdraw the senses from the objects. Withdraw the mind from the senses and establish yourself in your inner centre.

4. Be unchanging one amidst the changing body and mind.

5. Purity and truth are the twin factors that unfold and awaken the divinity that lies dormant within you and lead you to perfection.

6. Purity is the greatest austerity, penance and Yoga.

7. It is the living of life in a noble way charactered by purity, truth, compassion, self-control, selflessness and service that takes one towards Self-realisation.

8. A life of virtue is the common basic of all Yogas.

9. Be large hearted. Embrace all. Feel oneness with all. Be tolerant towards all. Regard all people as your own self.

10. Feel 'All are one; All are mine; I am the brother of all; I am the Self of all; The whole universe is mine.' How can selfishness come into life then?

11. Die to this little selfish l'and be born again with a broader idealism.

12. Goodness leads to Godliness.

13. Virtue on the human plane is the very emanation of Divine Essence.

14. By practising goodness one lays the foundation for the highest attainment of God-consciousness.

15. Mastery over emotions and passions is real education.

16. Service is prayer. Service is the worship of the Lord.

17. Your whole life should be a perennial worship. That is the dynamic way of spiritual evolution of spiritual unfoldment and highest experience.

SAYINGS OF SIVA

1. Goal of life is God-realisation. Attain this through Japa, Kirtan, meditation and Satsanga.

2. Most of the faults committed by Sadhakas arise from their not maintaining a sufficiently constant recollection of the presence of God.

3. This human body is a prison; having entered it you should struggle hard to get out of it.

4. You can get peace only in the Lord and not in worldly objects.

5. The turbulent river becomes calm only after reaching the sea, its destination. Even so, the turbulent worldly man gets peace only when he attains God-the Ocean of Peace.

6. If anger does not manifest, do not think that you are in possession of Kshama and serenity. If lust does not manifest do not think that you are in possession of perfect purity.

7. You must be vigilant and careful. Do not think that you possess all the virtues simply because the opposite of those do not manifest themselves in your daily life. Do not get false satisfaction.

8. You have forgotten yourself on account of your Moha for wife, children and property. Kill Moha and cry with tears for the Lord. Then and then alone the Lord will come to you and take you on his lap.

9. Life is a pilgrimage. The wise man does not rest by the roadside inns. He marches direct to the illimitable domain of eternal bliss, his ultimate destination.

10. A mountain is composed of tiny grains of earth. The ocean is made up of tiny drops of water. Even so, life is but an endless series of little details, actions, speeches and thoughts.

11. Therefore pay a constant and scrupulous attention to the minutest, speeches, actions and thoughts of every day life. The consequences whether good or bad of even the least of them are far-reaching.

12. Sadhana is the real wealth. It is the only thing of real and lasting value.

13. Virtues will develop and survive only when practised positively and actively.

14. If you light a lamp in a dark cave, it removes the darkness of thousands of years. Similarly the sins of thousands of births will vanish in a second before the benign grace of the Lord.

15. Satsanga for ten years can be nullified by bad association for ten minutes. Therefore shun evil company. A whole pot of milk can be spoiled by a drop of lemon juice or a pinch of alum.

16. The Ganges finds a way out in spite of all barriers and does not stop till the goal-the sea-is reached. Even so, the obstacles will be formidable for the Sadhaka in the beginning. Do not be disheartened. Walk straight to the goal. Do not give up the struggle on any account.

17. Be humble as the blade of grass that is being trodden underneath the feet. The little ant tastes joyously the sweetness of honey and sugar. The mighty elephant trembles in pain under the agony of sharp goad.

18. A Chatak bird takes only Svati rain drops. Even so, the Sadhaka should follow the Sadhana of his Guru's choice.

19. With winkless eyes, vigilant and alert like a veritable current of live electricity, be ever ready to catch the divine flash at any moment.

20. Be very earnest in your Sadhana and ever on the alert. One never knows when the propitious moments may come. God may appear at any moment in any form.

21. Your Smaran or remembrance must be continuous and unbroken.

22. He who has sent you here has already provided for your maintenance. Therefore be at ease.

23. Generate in you an all-absorbing and earnest yearning for something higher and nobler. This will prevent the downward pull of the animal instincts.

24. The Lord sends the Sat Guru to him who is thirsting for God-realisation, who is dispassionate and who has earnestness to do Sadhana. Therefore a Sadhak need not worry for want of a Guru.

25. If you dig a well on the banks of the Ganges, you will get water within a few feet but if you dig a well in the desert of Marwar you may get water at a depth of 200 feet. Even so, a Sattvic man will attain God-realisation quickly. It will take a long time for a Rajasic and Tamasic man.

26. Desire is an enemy of peace, devotion and knowledge. It is a foe to the Sadhak. But aspiration is always divine. It helps the aspirant to attain God-realisation.

27. Desire clouds the understanding. It veils the intellect. It prevents the descent of the divine light. But Sadhana removes the obscuring veil and helps the Sadhak to enjoy the blissful union with the supreme being or the Eternal.

28. During the period of Sadhana avoid the company of those who ridicule the Bhaktas and speak ill of them.

29. The war between Sri Rama and Ravana lasted for 10 days. The Great World War lasted for 4 years. But the war of the Sadhak with the mind, the lower self lasts till death.

30. In the war the victorious party will get a small kingdom and the rule will last for a few years only. But the Sadhak attains the infinite kingdom of God, illimitable domain of eternal bliss and enjoys everlasting peace and inexhaustible supreme wealth of Atman.

31. Stick to your principles and resolves. This will sustain you through storm and tempest on the path. It will break the fetters of the lower self.

32. Patience and perseverance are essential in the inner fight. Sadhak's war with the lower self is a great struggle. Develop these two virtues to a maximum degree and strengthen them by all manner of intelligent discipline and constant exercise.

33. There is butter in milk, but it can be got only after churning. Similarly, if you want to realise God, do Sadhana and worship.

34. A patient should never take medicine according to his own inclination. He must take what the doctor prescribes. In the same way, a Sadhak should not do any Sadhana not prescribed by his Guru. He must strictly follow the path shown by him.

35. You cannot detect your own defects, or angularities, eccentricities or whims, ever though you practise introspection. It is only your Guru who can find them out. Sit at his feet and remove them through proper methods prescribed by him.

36. All objects of this world are perishable. This body is subject to decay and death. Remembrance of this will wean your mind from the sensual pleasures and turn it inwards by awakening a sense of reality in the Unseen and the Invisible.

37. Vairagya and Abhyasa are both absolutely essential for real spiritual growth. Energy will leak if you. have no Vairagya. They are mutually co-related. Vairagya without Abhyasa gradually fades into loose inertia or Tamas. Abhyasa without Vairagya is absurd and meaningless.

38. If a client foolishly change the lawyer in the middle of a court case he will surely lose it. Even so, do not go from one preceptor to another preceptor. Select a Guru and stick to him and his Sadhana for life. Do not worry about the course of Sadhana and slow progress. He will take care of you.

39. Go on diving deep. You will come across the pearl. Stick to your Sadhana steadily. The grace of the Lord will descend on you in due time.

40. Many students get up at 3 a.m. during the days of examination only. If they get up at 3 a.m. throughout their life, they will also get through the life's examination, which is the struggle for God-realisation.

41. Sadhana in the early hours of dawn is of utmost gain to the aspirant. It is of paramount importance. Be vigilant. Sleep not during the early morning hours and realise for yourself the mysterious benefits.

42. Those who wish to attain God-realisation or have Darshan of the Lord must possess faith in His name and should enquire into the nature of truth and falsehood.

43. If you are young, healthy and strong do not allow your wife, disciple or servant to shampoo your legs. This is a most dangerous detestable habit.

44. The bride does not get sleep on the night of the marriage. Similarly, the human soul who is to be married to the Supreme Soul should not sleep till he is united with the Lord.

45. The child in the mother's arms knows no fear. He who has entrusted a work with a reliable contractor need not worry about that work any more. Even so, make a contract

with the Lord by sincere and whole-hearted self surrender and be at ease Leave all to His care.

46. The ideal Yogi or Bhakta is therefore perfectly contented. He fully realises that the reins of life are in the hands of the Lord who is all goodness and love.

47. When you allow the mind to be independent, it goes on weaving many ideas. But if you beat it through the goad of discrimination it will become steady.

48. The four signs of the highest stage reached by a Bhakta are (1) trembling of the body, (2) enthroning of the Lord in the heart, (3) constant repetition of the Lord's name, and (4) tears of love.

49. Light hearted and haphazard effort is of no avail on the path towards the eternal life and freedom. You must do vigorous, rigorous and constant Sadhana.

50. Lust, anger, egoism, etc. run away from the man whose heart is filled with love of God.

51 People worry about their household needs and the future of the family as if they are solely responsible for running this world and have taken the contract for maintaining the household. It is God alone who directs everything and so be at ease.

52. A real seeker will be ever vigilant. He will be ever engaged in active introspection. He will be ever on the guard with drawn sword to slay, at the first sight, the hoards of internal enemies that assail him at every step on the path of light. He will protect himself by purity and truth, and many attributes. Call Him by any name, any form or any attribute. He will hear you.

53. In the process of unfoldment all experiences have to be patiently undergone. All Prarabdhas have to be patiently worked out. So you must take the medicine bitter or sour as prescribed by the Divine physician. Self-doctoring is no good in the field of Yoga. Take to the methods prescribed by your Guru implicitly.

54. A student in the Nivritti Marga who has taken refuge in the Himalayan retreats for Sadhana, should be very cautious. The enemies will overpower him in spite of himself. He has to face them single-handed with great courage.

55. Man argues and discusses as long as he has not tasted the sweetness of Japa, Kirtan and meditation. When once he has tasted it, he becomes quiet and calm.

56. Just as the deer runs after the mirage and loses its life in that worthless pursuit of an imaginary goal, so also, man loses his happiness and life in running after the illusory pleasures of the world.

57. The Sadhak's only strength is to cry like a child before God.

58. Association with the wise is the most important factor of Dharma. It will lead to the attainment of eternal bliss and immortality.

59. Remember the three G's Ganga, Gayatri, Gita. Bow to them daily. They are your three mothers. They are the destroyer of your sins and bestowers of immortality, divine knowledge, eternal bliss and everlasting peace.

60. Vairagya is very good but Tamasic Tapas is extremely bad. It will undermine your health and lead to inertia and lethargy. It is in no way helpful to be attainment of goal or the supreme good. TA

61. Obstinacy or stubbornness is not strong will. It is born of Tamas. It should be ruthlessly slain if you want to have progress in the spiritual path. Many aspirants possess this evil trait to a considerable degree. That is the reason why they do not evolve quickly. They cannot have a receptive attitude to receive the golden instructions of the teacher. They do not wish to be corrected and moulded by their preceptor. They have their own ways, whims and fancies.

62. Do not get false contentment when you see some lights and hear Anahat sounds in meditation. Do not stop your Sadhana. Do not be puffed up with self-sufficiency. This is a weapon of Maya to lull the aspirants into a moral slumber. This subtle self-satisfaction is a treacherous pillow to rest upon. Beware. Be cautious. Be vigilant.

63. The very root-meaning from which the world Sadhana is derived will give you a clue to a real meaning and import of it. Sadhana is composed of "Sa" and “Dhana" meaning Sat-real, Dhana-wealth or in other words, the only real wealth in this world. Sadhana is the highest treasure which is bestowed by God on man.

64. Many take a Guru and get their path shown by him. But they become doubtful after a while by hearing about other paths and of other saints. This is a grave mistake.

65. Worldly people want that a Sannyasin should show miracles and create faith in them towards God. They want their Guru to do Sadhana also for them. This they understand as self-surrender.

66. Some aspirants give up the path shown by the Guru after a few months and take to another path, and then another and so on. This is a serious mistake.

67. If you sow wheat in a field and after a few days uproot it and sow sugar-cane and again uproot it and sow barely none of these will grow. Even so, if you frequently change your method of Sadhana you will lose all the precious time. Therefore stick to the path shown by your Guru to the very letter tenaciously irrespective of what others say.

68. The same applies to the name of God or Mantra and Ishta Devata. Select one and stick to it for life. A Chatak bird never drinks any other water except the rain drops in Swati constellation. Similarly, a Sadhaka should not accept anything else but Guru's Sadhana.

69. A Sadhaka should live in a place where his preceptor lives and serve him even if there are snakes, tigers and bears by his side.

70. God is love. God is Truth. God is the Inner Ruler. God is the substratum for this world. God is the source and womb for everything.

71. To attain God there are many ways. All religions point out the way to Him.

72. You should mould yourself through discipline and attain emancipation and immortality in this very life.

73. Drive off Maya if you sincerely desire to see God. Lust, anger, greed, pride, jealousy, egoism, hatred are all forms of Maya.

74. He who has touched the fringe of the garment of the Lord or His feet, never falls into the bondage of Samsara.

75. If you regard even the slightest lapse as of the gravest nature, the smallest defect as the greatest obstacle, you will soon attain perfection.

76. The Lord is the ultimate supreme destination of all humanity. He who has realised God, will not be affected or tainted even if he remains in the city.

77. Do not waste your time in aimless pursuits. March straight towards the goal of life, God or Supreme Self.

78. He who has attained God-realisation does no evil action.

79. Note whether a Sadhu or Sannyasi has humility and mercy. If he does not possess these two virtues be quite sure that he has no self-realisation. This is the Kasotee or test to find out whether one has realisation or not.

80. Desire is an enemy of peace, devotion and knowledge. It is a foe to the Sadhaka. But aspiration is always divine. It helps the aspirant to attain God-realisation.

81. If you understand the nature of Maya fully well, she will run away from you immediately.

82. Knowledge of One is Jnana or Wisdom. Knowledge of many is Ajanan or ignorance.

83. In the Satya Yuga there were examples of sawing the head by a saw, giving flesh from the body for charity. Compared to the tests of the golden age, the calamities of Kali Yuga are nothing. They must be endured patiently if one is to reach the goal.

84. Mind is like a white sheet of cloth. Dip it in any colour, and it will catch that colour.

85. The awful trials of the Pandavas, Nala and Damyanti, noble Rama and Sita make the calamities of the present times pale into insignificance. Therefore in reality you have no reason to grumble.

86. Brahman is both Sakara and Nirakara. Have faith in that which is appealing to you. You will reach Him through that only. Taste a lump of sugar in any way you like, from any angel you like; it will taste sweet only.

87. If you want to grow in the spiritual path give up all preconceived notions, wrong conceptions, errors, biased opinions and pet theories.

88. He should continually feel the separation from the Lord and remain vigilant in Sadhana.

89. A complete re-orientation of your former mentality which was presided over by the lesser or baser self is the initial and essential requisite if you want to tread the path of Truth.

90. You should willingly accept that there is one eternal, unchanging Reality behind these names and forms or changing phenomena.

91. Immortality and eternal bliss are not the fruits of a happy-go-lucky spirit of adventure. Eternal and unremitting vigilance is the price of freedom.

92. The Lord is one. Men praise Him in many ways.

93. The ideal Yogi is permanently established in his own Inner Self. He does not run hither and thither for the perishable Siddhis or fruits of his Sadhana.

94. When you cry to the Lord in supplication the Lord does not delay in giving you Darshan.

95. Lord Siva did not go to the scene where the sea was churned, but he drank the poison as Prasad from His beloved deity. Even so, a Sadhaka should cheerfully accept all calamities of life as Prasad from the Lord. He should never run after the illusory pleasure of the world.

96. When the fruit becomes big, the flower falls down of its own accord. Even so, human nature disappears when divine nature sets in.

97. Vayu moves towards its master or source, Akasa, a river towards the sea, earth towards water, Agni towards Vayu. It is only the perverted man that has forgotten and does not seek his goal, source or master, i.e., God.

98. The jails are essentially meant for improvement and not for punishment. Even so, this human body is a prison. You should get out of it, never to enter again. This human birth is meant for reformation and release. You should make the best use of this opportunity to remould yourself through Tapas and meditation and attain the eternal bliss of the Infinite.

99. All things in nature move on spontaneously, instinctively and irrevocably towards their goal. Man alone endowed with free will, abuses it, does wrong. Therefore his progress towards the goal is arrested. He is caught up in the wheel of births and deaths. He moves round and round in this circle of Samsara or suffering. It behoves every man, therefore, to realise the gift of free will bestowed upon him by Providence and, without abusing it, to make the best use of it in rapidly progressing towards the goal of life, viz., God-realisation.

100. The next birth is determined or based upon the mental outlook that is entertained at death-bed and the future body is based on these ideas. Therefore Sadhana is essential to gradually cultivate the mind to entertain no other thought except that of God.

101. There may in reality be a thousand and one different paths but that is not the concern of the aspirant.

102. There are a thousand and one sorts of food in this world. Should one or can one eat all? Only one can suit one. Even so, sow one seed and nurture it till it becomes a tree. Do not plant a dozen varieties.

103. Some people who saw a chameleon at different places, in different times, were quarrelling about its colour. One said it was yellow, others said it was red, blue, green and so on. A wise man who had seen it on several occasions and also at the times when it actually changed its colour from one to the other, pacified them by saying that the chameleon has all colours and all of them were right. Similarly, God takes different incarnations and assumes various forms for his devotees, but it is only the Jnani who has seen God during all incarnations and also when God was changing from one to the other, can understand the mystery of His manifestations.

104. It is therefore necessary that the Sadhaka should keep up Brahmakara Vritti at all times. He should not miss it ever for half a second. Because who knows, God may change his form or manifestation during that gap of even half a second.

105. The Lord has many names, many forms and many attributes. Call Him by any name, any form or any attribute. He will hear you.

106. Even if you do not seek or get the company of saints do not go near evil company even for a second. Evil company is spiritual death.

INSPIRING SAYINGS OF SWAMI SIVANANDA

I

1. Victory over the mind is certainly victory over death.

2. Enquire Who am I' and know the Self.

3. Make friendship with any one after studying him very carefully.

4. Do always virtuous actions; Remember God at all times.

5. Hear the wise words of great souls and follow them.

6. Do those actions that are pronounced to be right by the Shastras.

7. Sage, Saint, or Seer is predestined for the world and the world is predestined for him.

8. Move with the world tactfully; Adapt.

9. Give up bad company; Don't talk much before great souls.

10. Take immense delight in service and service will elevate you and purify you.

11. Be ever hard-working and never leave your work till it is finished.

12. Don't exaggerate, concoct or twist when you talk.

13. Become a hero. Conquer the formidable foe, the turbulent mind.

14. Do not suppress the spirit of service in you and do not live without service.

15. Good and bad, friend and enemy, pleasure and pain, virtue and sin are in the mind only.

16. Mind when purified by the removal of six passions, becomes your Guru.

17. Patience, perseverance and vital will are indispensable for reaching the goal.

18. Purity of food leads to purity of mind.

19. Don't do any action harmful to anyone.

20. The inner wall of the mind is more terrible than the outer wall with the machine guns.

21. Guru is necessary to show you the path to peace.

22. Conquest of mind is more difficult than the conquest of the world by the force of arms.

23. Self-conquest is more than many a martyrdom.

24. Don't make friendship with childish persons.

25. Do not live without service but take immense delight in service.

26. Develop mercy and cosmic love; share what you have with others.

27. Respect all religions, all cults, all faiths and all creeds.

28. Be very regular in doing Asanas and exercises.

29. Rejoice in giving and always give; Change of work will give you rest.

30. Talk little, think much, dedicate much, try to do much, and serve much.

31. Lead a simple natural life which will be a fountain of youth in you.

32. Renunciation of dualship and love of fruits of action should be in the spirit of Krishnarpana.

33. Act in a spirit of Altruism, dispassion, detachment, devotion.

34. A close study of the observations and revelations of Science brings one nearer to God.

35. Knowledge is diffused love and love is concentrated knowledge.

36. Do spiritual good through conference, Satsanga, Sankirtan and collective Sadhana.

37. Love is involved in service. Service is love in expression.

38. It is wiser to keep out of disease than to fall into ailments and cure them.

39. Stand against the Social bore of untouchability and for complete social unity.

40. Every human being is the author of his own health or disease.

41. Brahmacharya is purity in thought, word and deed, is celibacy and continence.

II

1. Fear of failure attracts failure. Be hopeful. Be courageous. Courage is hope. Hope is courage.

2. There is but one Religion, the religion of love.

3. The faultless completion of small tasks leads inevitably to great success.

4. Adjust yourself to the moving times of the modern world.

5. There is no misery greater than poverty. Exert and earn.

6. Work is for the purification of the mind, not for the direct cognition of the Self.

7. Laughter and sleep give strength, solace and rest to he tired man of the world.

8. By furthering the Divine Life cause, you actually promote world peace and brotherhood and prosperity.

III

1. Do not set your heart on any ephemeral enjoyments.

2. Meditate on the Supreme, Limitless, Ageless, Effulgent, Brahman (Reality) in the light of which all such enjoyments as the sovereignty of the world appear as the desires of the pitiable man, and enter the stupendous silence.

3. Mind deceives. Attachment deludes, therefore cultivate dispassion and discrimination.

4. Thought of sense-objects is the source of evil, pain and miseries.

5. Life is a valuable asset. Utilise it for attaining God-realisation.

6. Strengthen your resolve and determination. Strive for Divine Life and you will be blessed.

7. Meditate on love, bliss and peace, regularly in the early mornings. Sit still in peace and silence; forget the body. Rest in soul. This is your greatest duty.

8. Supreme' happiness is attained through contentment.

9. Slay by the arrow of discrimination the demon of lower mind.

10. Desire for God elevates and purifies you. Prayer draws down the grace of the Lord.

11. God-realisation means perfection, freedom, harmony and joy.

IV

1. Think what is good, speak what is good, do what is good. You will soon enter the kingdom of Immortal Bliss.

2. Do not waste this human life, stand not ashore watching the waves of worldliness to subside, for a bath of spiritual bliss.

3. The formula for success is D. Plus E. Plus F.D. is discrimination, E. is exertion, F. is faith.

4. A woman without chastity is like a chariot without wheels or a Veena without strings.

5. The world will exist only if people become moral and spiritual.

6. Life without lust, egoism, greed, anger and pride is itself divine life.

7. Kirtan is the easiest, cheapest, quickest, surest, safety way to attain God-realisation.

8. Do not complain that there is no time for Sadhana. Reduce sleep and tall talk. Get up at 4. a.m.

9. No progress in the spiritual path is possible without the grace of the Guru.

10. Guru is the place of pilgrimage. Brahma, Vishnu, Siva, Parvati, Indra, all Devas and sacred rivers are in Him.

11. Your money belongs to the Lord. You have no business to keep more than what you need.

12. Within you is hidden God. Within you is the fountain of joy. Within you is the ocean of bliss.

V

1. Life is meant to attain God.

2. Service of man is worship of God.

3. God is peace. God is bliss. God is light.

4. Work is worship. Dedicate your actions to God.

5. Control senses. Control mind. Be truthful. Be pure.

6. Serve the sick. Serve the poor. Serve all beings.

7. Never hurt others' feelings. Bear insult and injury. Forgive. Be kind.

8. Thou art Ever-free, Immortal Soul or Atma.

VI

1. Virtue is the staff of life.

2. Anger is the cancer of life.

3. Idleness is the bed of vices.

4. Laziness is the enemy of success.

5. Become a friend of the poor.

6. Learn to be a disciple.

7. Love is the supreme power.

8. Character is the real wealth.

9. Hatred begets hatred.

10. Within you is the ocean of bliss.

11. Saints are inspirers and helpers.

12. Do not leave your work half done.

13. The test of pure love is true service.

14. Patience is power.

15. Suffering purifies the heart.

16. Devotion is the flower.

17. One religion is as good as any other.

18. One path to God is as good as any other.

19. Service expands the heart.

20. Hurt not any being.

21. Human birth is a great blessing.

22. Call nothing your own.

23. God is hidden in this world.

24. Every mother's child is beautiful.

VOICE OF SIVANANDA

1. Life is a great struggle. Face the difficulties bravely. Have full trust in God. Repeat His Name always. You will have peace and strength.

2. Everything happens as God wills. Rely on God and be peaceful.

3. Trust in God and obey the Divine Will. Live in God and be happy.

4. The key to Divine Life is right thinking.

5. The joy of living is the joy of praying.

6. God plus desire is man. Man minus desire is God.

7. God became man. Man will become God again.

8. Humility is the source of all virtues.

9. Humility is the outcome of inner grace and harmony.

10. Patience is a key to success. It is a power. It leads to freedom and bliss.

11. God knows everything. Resign yourself to His Will.

12. Chakra is a centre of spiritual energy. It is a centre of spiritual activity.

13. Meditation is the way to wisdom, peace and bliss eternal. Meditation releases the spiritual forces.

14. Samadhi is the highest bliss. It is bliss, freedom, perfection, fullness. It is direct, divine experience.

15. Bhakti means to live with God.

16. Devotion dissolves into self-surrender.

17. The richest treasure is love for God.

18. Prayer is a form of worship. Prayer is the key to Eternal Bliss. When prayer is made a daily practice, life runs every smoothly.

19. God is one. Truth is one. Law is one. Religion is one. Humanity is one. Realisation is one.

20. Mercy is the highest virtue. Forgiveness is the highest power.

21. Religion consists in doing good to others and in the practice of purity, truthfulness, mercy, love, etc.

22. The essence of Religion lies in the immediate experience of the Divine.

23. Dharma makes you divine. God is the centre of Dharma.

24. God is great. He is subtle. He is boundless Grace.

25. When ego ends, God begins.

26. If desires cease, the individual soul moves towards the Atman within, and rests there peacefully and blissfully for ever.

27. Peace is a divine attribute. It is a quality of the Soul or Atman. It is found only in the pure heart. Real inner Peace is independent of external condition.

28. The essence of Religion is a life of goodness, purity, devotion, renunciation, service, sacrifice and meditation.

29. Religion is a way of life. It is a way to the realisation of the Divine.

30. Truth, Compassion, Tapas and Charity are the four feet of Dharma.

31. Divine Life means a good life together with self-discipline and an inner awareness of the Atman.

32. A little meditation in the early morning hours and a well-regulated life will give a balance and rhythm to your inner life and an inner spiritual strength and courage.

33. By feeling the Lord's presence everywhere, you can become fearless, and enjoy infinite peace and bliss.

34. If you want Bliss Eternal, seek for it in the Atman within, in God, the Fountain-Source of Supreme Bliss.

35. Feed your mind with thought of God, your heart with purity, and your hands with selfless service.

36. Remain soaked in the remembrance of God with one-pointed mind.

37. The Lord Himself seeks for His seat, the heart of one who is humble, devoted and pure.

38. When the mind is not allowed to dwell on sensual objects, it will gradually perish.

39. Annihilate the lower mind through the higher mind.

40. What is nearest to you, i.e., the Atman, appears to be farthest from you on account of ignorance.

41. Brahman itself manifests as names and forms through the mind, just as the water of the ocean manifests as foam, bubble, ripples, waves etc.

42. Brahman is the most delicious spiritual fruit. It is a mass of Bliss and Knowledge. One who eats or tastes this most wonderful fruit, attains Immortality.

43. The pure mind is steady. It does Brahmavichara. It rests in the Supreme Self. It is free from all sorts of fears and pains.

44. Forgiveness is the most important quality of pious men.

45. Annihilate all desires, meditate on God and become Jivanmukta.

46. People are afflicted by searching for their happiness in external, perishable objects, which can be found in their own Self within.

47. When Brahman is realised, Maya vanishes.

48. Dependence on God brings eternal joy to those who worship Him sincerely.

49. Dive deep into the chambers of your heart, and taste the Divine Essence.

50. You sow an action and reap a habit. You sow a habit and reap a character. You sow a character and reap a destiny. What you are today is the result of your past. It is all habit. You can make and unmake it through thoughts and deeds.

51. Due to ignorance of the Atman, there arises love for the worldly objects.

52. Desire is the cause of pain and bondage. The cause of desire is ignorance. Desire is born of Avidya.

53. When all the desires that dwell in the heart of one cease, then the mortal becomes Immortal.

54. Mind is the seat of desire. There is no desire in Atma. Atma is ever pure and taintless.

55. Miseries will come to an end only when one realises God.

56. God is hidden in all beings. He pervades all. He is the Inner Self. He is the Witness.

57. Where there is attachment, fear and anger co-exist.

58. When there is no l' then there is Liberation. When there is 'I', then there is bondage.

59. Even a moment of one's life cannot be purchased for all the wealth of the world put together.

60. Jiva in essence is Sat-Chit-Ananda-Swarupa.

61. The Atman appears as the agent or enjoyer when he is united with the mind, senses, and the body, through Avidya or ignorance.

62. The sum total of the pleasures of the world is a mere drop when compared with the Bliss of Atma. Atma is Ocean of Bliss.

63. One can achieve anything in this world through right endeavour.

64. Those who are endowed with virtuous qualities, who keep company with the sages, who practise their teachings, attain Liberation.

65. If you increase the pure Vasanas, the impure ones will die by themselves.

66. Serenity of mind is attained by eradication of Vasanas.

67. If the Vasanas are annihilated, bondage disappears.

68. Get up at 4 a.m. Never sleep at sunrise. Study your class-lessons thoroughly everyday.

69. Be regular in diet, games and physical exercises.

70. Serve and respect your teachers, parents and elders.

71. Love your equals and inferiors as also your servants.

72. Never quarrel with co-students.

73. Talk little, speak politely, gently, sweetly and lovingly.

74. Preserve semen (vital fluid) very carefully. Never waste even a drop of this precious energy through any unnatural means.

75. Through Brahmacharya or celibacy you can conquer the whole world.

76. A true Brahmachari attains success in all undertakings.

77. Serve the sick at home as well as in your neighbourhood.

78. Be obliging to one and all.

79. Develop good character, memory and health with great care.

80. Pray to God daily for fifteen minutes as soon as you get up from bed and before you go to bed.

81. Develop concentration and deep thinking.

82. Do at least one act of selfless service everyday.

83. Never neglect the study of Sanskrit.

84. Study by heart one sublime verse from the Bhagavad Gita everyday.

85. Never attend cinemas.

86. Give up smoking and other bad habits.

87. Never waste your time. Be always busy. Avoid useless company.

88. True life is the inner life. It is Self-realisation. It is the Ocean of Joy. It is the Immortal Essence. It is Man's supreme Goal, Centre and ideal.

89. Behind all names and forms is the One Nameless, Formless Brahman. Behind all lights is the One Light of lights; behind all teachers is the One Supreme Guru of Gurus. Behind all these perishable things is the One Imperishable Absolute.

90. God is Truth. God is Fullness. God is Anantam.

91. Meditation is the key to the realisation of God.

92. To be in tune with God is to be like God.

93. One who is virtuous is very near to God.

94. Sadhana is the means. Progress is the result. God-realisation is the Goal.

95. Pure as the snow of the Himalayas, bright as sunlight, expansive as the sky, all-pervading as the ether, unfathomable as the ocean, is the Immortal Atma.

96. Just as rain exists in the clouds, butter in milk, fragrance in flowers, so also this Atma is hidden in all these names and forms.

97. One who has pure, one-pointed, subtle intellect will behold Atma through constant and intense meditation.

98. Just as sugarcane-juice pervades the sugar-can so also Brahman pervades all objects.

99. Nitya Sukha and Parama Shanti can be had only in God.

100. Eternal vigilance and ceaseless meditation characterise the essence of Divine Life.

101. Prayer is the miracle by which God's power flows into human veins. Prayer is communion with God.

102. The world is a vast university. Nature is the best teacher.

103. Vigilant among the careless, awake among the sleepers, restrained among the indulgent, the wise aspirant boldly marches forward, reaches the Goal and attains Immortality and Eternal Bliss.

YOGA IN A NUTSHELL

Reduce your wants to the barest minimum.

Adapt yourself to circumstances.

Never be attached to anything or anybody.

Share what you have with others.

Be ever ready to serve. Lose no opportunity.

Serve with Atma Bhava (feeling you are serving your own Self).

Speak measured and sweet words.

Have a burning thirst for God-realisation.

Renounce all your belongings and surrender yourself unto God.

Spiritual path is a sharp-edged razor path. A Guru is absolutely necessary.

Have great patience and perseverance.

Never leave the Abhyasa (spiritual practice) even for a day.

God and Guru will guide you. You should your self tread the path.

Life is short. Time of death is uncertain. Apply yourself seriously to Yogic Sadhana.

Maintain daily spiritual diary and record correctly your progress and failures. Stick to resolves.

Do not complain that there is no time for Sadhana (Spiritual endeavour).

Reduce sleep and talk. Stick to meditation in Brahmamuhurta (from 4 to 6 a.m.). Stick to prayer.

Let the thought of God (Reality) keep away the thought of the world.

Forget the feeling that you are so and soma male or a female-by vigorous Brahma Chintana (thinking of the Absolute)

Never postpone a thing for tomorrow if it is possible for you to do it today.

Do not boast or make a show of your abilities. Be simple and humble.

Be cheerful always. Give up worries.

Be indifferent to things that do not concern you.

Fly away from company and discussion. Be alone for a few hours daily.

Give up greediness, jealousy and hoarding.

Control your emotions by discrimination and Vairagya.

Maintain equilibrium of mind always.

Think twice before you speak and thrice before you act.

Give up backbiting, criticising and faultfinding. Beware of reaction.

Find out your own faults and weaknesses. See only good in others.

Forgive and forget the harm done by others. Do good to others who hate you.

Shun lust, anger, egoism, Moha (delusion) and Lobha (greed) as a venomous cobra.

Be prepared to suffer any amount of pain.

Have a set of maxims always with you to induce Vairagya (dispassion).

Treat sensual enjoyment as poison, vomited food, Vishta or urine. They cannot give you satisfaction.

Preserve your Veerya (Vital energy) carefully. Sleep always separately.

Revere ladies as Mother Divine. Root out the sex idea. Prostrate before all.

See God in every face, in everything.

Take to Sankirtan (devotional singing), Satsanga (Devotional gathering), and prayer when the mind is overpowered by lower instincts.

Face obstacles coolly and boldly.

Care not for criticism when you are in the path. Yield not to flattery.

Respect rogues and scoundrels, serve them. Admit your faults openly.

Take care of your health. Do not neglect daily Asanas and exercises.

Be active and humble always.

Develop your heart by giving. Be extraordinarily charitable. Give more than one's expectations.

Desire multiply misery. Develop contentment. Control the senses one by one.

Develop Brahmakara Vritti (thought of the Absolute) by repeated thinking.

Have a check over all your thoughts. Keep them pure and sublime.

Do not lose temper when anybody insults, taunts or rebukes you. It is a mere play of words and a variety of sounds.

Rest your mind in God and live in Truth. Be up and doing in the path of perfection.

Have definite aim in your life and proceed cautiously.

Benefits of Mauna are incalculable. Never give up this practice.

Four important gates for passion to enter the mind are sound, touch, sight and thoughts. Be vigilant.

Have intimate connection with none but God. Mix little with others.

Be moderate in everything. Extremes are always dangerous.

Everyday have self-analysis and introspection. Know the amount of your growth.

Give up curiosities in spiritual path. Conserve your energy and concentrate. Think little of food, body and relatives. Think more of Atma (God). You must realise in this very birth itself.

PHILOSOPHY AND TEACHINGS OF

SWAMI SIVANANDA

SADHANA-PRIMARY PRINCIPLES OF

1. Keep up Matru-bhava or Devi-bhava when you move with women. This is a grand principle to safeguard your purity and spiritual progress. But this does not tell you "move with women". Beware of this tendency. A Sadhaka must totally eschew all contact with the opposite sex. Women should be reverenced but from a safe distance. Watch your mind.

2. "You may hiss but not bite", is sometimes a good advice. But this policy is not for the spiritual aspirant in the path of Sadhana and Nivritti. You have neither to bite nor hiss even. This will ultimately lead to spiritual ruin. Of course, you must hiss at your mind constantly. Thrash the ego. Fight the Shadripus.

3. Be resolute. Stick to your principles. Never budge an inch.

4. Speak the truth always. Be frank. But Satya and Ahimsa must go together. Study thyself, watching the mind.

5. Cultivate Vairagya diligently. Do not take it lightly. Vairagya is really a mental state, mental detachment. Safeguard your Vairagya carefully. Be vigilant.

6. In Tapasya observe the caution of not going into extremes. Man's normal nature is sensuous. The warning is against foolish extremes. Cultivate Sattvic austerity of body, speech and mind.

7. Take care of essentials. Do not pay too much attention to non-essentials. What may be unessential to an aspirant at a later stage, may well be essential to him now. Do not throw away precious grain with the chaff. Watch the mind.

SADHANA-TWELVE FUNDAMENTAL

FORMULAE (FOR CONSTANT REPETITION WITH FEELING)

1. Brahma Satyam Jaganmithya.

2. World is a long dream and full of miseries only.

3. Even this will pass away.

4. Thy will be done.

5. Through the Grace of God, I am becoming better, day by day, in every way.

6. Aham Brahma Asmi; Sivoham; Sivoham. I am not the body. I am not the mind. I am Atma.

7. I am feeling His presence.

8. All is one. All is God or Self. All bodies are mine. All is myself.

9. I am nothing. I have nothing. I can do nothing.

10. I am the all. I am all in all. I am one with all.

11. Thou art everything. I am Thine. All is Thine.

12. Aham Brahma Asmi. Prajnanam Brahma. Tat Tvam Asi. Ayam Atma Brahma.

(NOTE: Keep the above mottoes written in several places on the walls of your house in bold letters. Even if you forget they will remind you.)

SAGE-WHO IS?

He who's craving is annihilated is a calm sage. He who is free from anger, lust, greed, egoism and jealousy is indeed a sage. He who calls nothing in this world as his own, who is not elated by success or gain, who is not depressed by failure or loss, is a sage. He who does not crave for sensual pleasure, who is independent, is a sage. May you also become a sage.

SAINTLINESS

The beginning of saintliness is killing of egoism. The end of saintliness is Eternal life. The key to saintliness is Brahmacharya. The light of saintliness is universal love.

The carb of saintliness is virtue. The mark of saintliness is equal vision. The road to saintliness is regular meditation. The foundation of saintliness is Yama-Niyama.

SAMADHI

Samadhi is union with the Lord. It is superconscious experience. It is Adhyatmic Anubhava.

Try to enjoy the sleepless sleep wherein all the senses and mind remain in a state of quietude and the intellect ceases functioning. This sleepless sleep is Maha Nidra or super-conscious state. It is perfect awareness wherein the individual soul has merged itself into the Supreme Soul. There is no waking from this sleep. The show of names and forms eventually vanishes.

In Samadhi or super-conscious state, the Yogic practitioner gets himself merged in the Lord. The senses, the mind and intellect cease functioning. Just as the river joins the ocean, the individual soul mixes with the supreme Soul. All limitations and differences disappear. The Yogi attains highest knowledge and eternal bliss. This state is beyond description. You will have to realise this yourself.

SAMADHI ACCORDING TO THE UPANISHADS

Samadhi is that state of pure consciousness, the supreme blissful state, free from the triad (the meditator, meditated, and meditation). It is the state where the Jivatma becomes one with Paramatma.

The complete eradication of Vrittis caused by the destruction of thoughts by generating the Brahmakara Vritti or meditation on Brahman is called Samadhi.

O wise man! The sages understand Samadhi to be that state of supreme intelligence or pure consciousness attained by the self-controlled satiated Chitta, which points out the way to knowledge of Brahman.

The merging of the mind into the Atman like salt put in water is called Samadhi.

Samadhi is that real state of direct realisation of the supreme Self which is all auspiciousness which is all-full, all-pervading, and fills the above, below and the intervening space.

SAMADHI IN SIX MONTHS AS ENJOINED IN MAHABHARATA

Gathering his mind, the Yogi should retire to a mountain-cave, a temple or a secluded room. He should not associate with anything through mind, speech and action; for, accumulation of the association with things cause misery to Yogis. He should cultivate indifference towards everything. He should be regular about his diet. Worldly gain should cause him no pleasure nor worldly loss, any sorrow. He should look upon one with an equal eye, both who censures him and one who bows before him. Whether good or evil, is happening to anybody he should not reflect. When there is gain, he should not be besides himself with joy, nor should he worry when there is loss. He should look upon all beings with an equal eye and should remain unattached like the air. He who thus keep his mind in health, works for others, cultivates an equal eye towards everything and everybody, and lives for six moths a regular disciplined life, can realise Brahman and attain Brahmanhood (Nirvikalpa Samadhi) himself.

SAMADRISHTI—I BEHOLD GOD EVERYWHERE

I recognise God in the barking of a dog. I see God in the rose and jasmine. I behold God in dewdrops. I see God in the smile of a woman. I recognise God in the rainbow and the sun. I behold God in the trees, shrubs and creepers. I see God in beauty, health and purity. I recognise God in inspiration, ecstasy and love; I behold God in sound, light, colour, touch, taste and smell. I see God in the alphabets, language and eloquence. I recognise God in Kings, Ministers and Major-Generals; I behold God in the peasants, beggars and lepers. I see God in the mind, the senses and the Prana. I behold God in dacoits, gamblers and cheats.

SAMSKARAS-FORCE OF

Through the grace of the Lord the thirsty aspirant gets a Guru or spiritual preceptor as his guide, Satsanga with Mahatmas, and other auxiliaries which are necessary for treading the path of Yoga. Grace of the Lord descends on those who have done meritorious deeds in their previous births.

On the other hand, how does the force of Maya or Avidya work? People from South India, Quetta, Bombay, Calcutta, Pondicherry and even from distant places abroad attend the Sadhana Week in Ananda Kutir (Sivananda Ashram), while people in Muni-ki-Reti, in the vicinity, do not attend the Satsangs. Some who are in the Bhajan Hall sleep during satsangs. Some Sadhakas who have come from outside stations and who reside in the Kutirs of the Sivananda Ashram itself, do not come to the Satsanga. They sleep or chit-chat and waste their time. Some people make resolves in several years to take a bath in the Ganges at Rishikesh or Hardwar. They are not able to stick to their resolves. Someone either falls sick, or they have to attend some marriages. Something or other comes as a hindrance. They die without their wish being fulfilled. Some who live on the banks of Ganges do not even take a bath in the Ganges. They take hot-water-bath. The bundle of their sins prevent them from having a daily bath in the Ganges! Some are not able to take a bath in the Ganges even though they come to Rishikesh. They get fever or some other disease. Such is the force of sin or evil Samskaras. It is only the virtuous persons who derive real benefit from attending the Sadhana Week and other important annual functions of the Sivananda Ashram and who have won the Grace of the Lord.

SANKALPA-VIKALPA

Forget the past, give up planning for the future, live in the solid present. This is the basis of the declaration that real Tyaga lies in the renunciation of Sankalpa-Vikalpa. This is precisely why you are told “Mano-Jayameva Maha Jayam" and "Mano Jitam Jagat Jitam".

SANNYASA—TRUE AND FALSE

Sannyasa does not mean embracing poverty,

It is absolute richness and fullness.

A Sannyasi is the Lord of the World.

Sannyasa does not mean wearing rags,

Sitting on a mat, sleeping on the ground,

Keeping beard and embracing dirtiness,

Moving about naked, eating neem leaves,

Living in a small 'koop' or small conical thatched hut,

Carrying on earthen pot or gourd Kamandalu.

Lakshmi and Sarasvati ever dwell with a Sannyasi.

For him a palace and a hut, silk or rag,

Sweetmeat and dal-rotti are all the same.

Sannyasa is a mental state of non-attachment.

It is not a mere show of chill penury.

It is abundance, plenum, Paripoornam. It is Bhakti and Mukti.

A Virakta Sannyasi may have a big bazar in his mind.

It is all a trick to collect money.

From the ignorant 'Seths' and 'Lalas,

Who are carried away by external shows.

Who attach much importance to external nudity.

SAT-CHIT-ANANDA-ATMA

ATMA is Sat-Chit-Ananda-Existence, Knowledge, Bliss Absolute.

Sat: Atma is Sat because he remains in all the three times, past present and future.

Chit. Atma is Chit as He, being Self-luminous, illuminates the entire phenomenal universe without requiring any extraneous means.

Ananda: Atma who is not limited by time, place or obiect is Bliss (Ananda). Thus Atman is Existence-Knowledge-Bliss Absolute.

SATYA NARAYANA VRATA

Satya Narayana Vrata is observed in U.P., Bihar and other places during Poornima or full-moon nights and Sankranti. Katha is conducted at night. The observer fasts. Prasada Mahima is glorified in the Vrata Katha book. This is recited during the occasion. All sit silently and hear the Katha. It reminds you of the glory of the Lord who is Satya or Truth.

It reminds you that you should exert to attain God-realisation and eternal bliss, to speak the truth and stick to promises. When you hear the Katha, you observe Mouna, keep vigil, sit erect and you are patient; you develop certain divine virtues. This is an opportunity for practising mass prayer, collective meditation and Kirtan, and raising a huge spiritual current. May Satya Narayana bless and protect you all!

SCANDALS AND SCOUNDRELS

Evil was said of even Lord Krishna, Lord Siva, Lord Rama and Sita. The world abounds with scandal-mongers and scoundrels and mischief-mongers. Let these creatures of malice continue their ignoble work ceaselessly. Be not afraid. You cannot correct the Tamasic portion of this world. This world is like the tail of a dog. Continue your Yoga Sadhana vigorously; rise above Dwandwas or pairs of opposites and rest in your own Sat-Chit-Ananda Swarupa.

SCHEMING & PLANNING

Stop O mind, thy plannings. Stop imagining. Stop scheming. Enough, enough of thy cravings for the body and for the intellect. Make good of every minute that is at thy disposal. Time is a rat that slowly cuts the thread of life. It may break at any moment. Believe not that you will be living to enjoy the objects of life. Death may lay his icy hands on this body and may shatter it at any time. Cherish not objects of the world. Wish not for glory in life. Plan not to immortalise thy name in the world, lest thou wilt be immortalising it in vacuum. Speak not to people, lest thou wilt be speaking to the skies. Beat not space thinking it is a drum.

SCIENCE OF NUMBERS

One hundred and eight (108) is a sacred number for a Hindu. The rosary of a Hindu consists of 108 beads. Whenever he writes a letter to a Swami or a Sannyasi, he puts 108 before his name (Sri Swami 108 Satchidananda). In Archana or offering flowers to the Lords in temples, the number is 108. For a Mohammedan the number 786 is very sacred. He writes 786 before he starts writing his letter. There is a great mystery in numbers. If you study the Science of Numbers, you will know many things.

SCIENCE VERSUS SCRIPTURES

Do not be carried away by science and its inventions. It is tinsel and broken glass-pieces. Study Upanishads, Gita and Brahmasutras. You will find priceless treasures here. This study and practice alone can give you solace and peace.

SCRIPTURES

Study of scriptures, hearing the sacred Truths propounded by men of wisdom, listening to the Leelas of the Lord are never to be given up by sincere Sadhakas, at whatever stage of spiritual evolution they may be. Are you more advanced than Sri Sukadeva who was born sage and Parivrajaka? Are you more advanced than the great sages who assembled at Naimisaranya to listen to Srimad Bhagavata being narrated by Sri Suka? Learn a Lesson from these illustrious examples of great sages. Be for ever a Sadhaka. Be forever a thirsting aspirant after spiritual knowledge. Be for ever a student. He and he alone is an old man who feels that he has learnt enough and has need for no more knowledge. He is a man dead while alive who does not feel a compelling eagerness to listen to the stories of the Lord's Leelas or to spiritual discourses. You can stave off old age and even death itself by preserving within you the youthful zeal and a devout eagerness to learn more, to practise more and to realise more deeply the great spiritual Truth, which is inexhaustible in spite of having been extolled and expounded by millions of saints, sages and seers from times immemorial.

SCRIPTURES-QUOTING

Quoting scriptures is also not a sign to indicate the spiritual advancement of a person. A man may recite the whole Vedas, the Upanishads, the Brahma-Sutras and yet he may be the greatest and most abominable scoundrel.

SEARCHLIGHT OF SELF-ANALYSIS

Sit quiet for a few minutes daily and introspect. At times you feel like running away from home and take to a forest beyond Rishikesh and pass nights there. You feel utterly disgusted with yourself, your surroundings! What is the motive behind this, your attempt to run away? Is the desire prompted by a desire to realise God? Or it is just to show to others that you are a devotee or a Yogi who has acquired the powers of fearlessness, daring and adventurous spirit?

Do not seek to test God's mercy! He is no doubt your Father, All-merciful Protector, when you are in danger for no fault of yours. He will rush to your help if you think of

Him then. But it is not good to put yourself deliberately in positions of danger and then see if He helps or not. Introspect. Will you stand bravely before a ferocious tiger with the Bhava that the tiger is God? If God tests you in turn and delays help, will you keep calm? Spiritual experiences are granted because of your purity of motive. Practise diligently. Vigilantly deny entry to egoism, pride and their modifications, into your heart. God's protecting hands are always around you. Enter Divine Life immediately. Do not wait till you are 81. The earlier the better. May God bless you.

SELF

Believe in the Self. Draw power from within. Dive deep into the source and come back quite refreshed and invigorated. Have unshakeable faith that nothing can overpower thee. Chant OM OM OM. Roar OM OM OM whenever gloom or depression tries to overpower you. Smile, rejoice in thy own Self (Atma-Kreeda). Have satisfaction, contentment in thy own Self (Atma Tripti, Atma Santushti) within. Never seek happiness from outside.

SELF

The great Sage Yajnavalkya who had realised the Self, said to his wife Maitreyi: “Verily not indeed for husband's sake the husband is dear, but for the sake of the Self, the husband is dear. Verily not indeed for wife's sake the wife is dear, but for the sake of Self the wife is dear. Verily not indeed for the sake of the son the son is dear, but for the sake of the Self, the son is dear. Verily not for the sake of the wealth, the wealth is dear, but for the sake of the Self, the wealth is dear. Verily, the Self (Atman) is to be seen, heard, reflected and meditated upon. O Maitreyi! When we see, hear, reflect and know the Self, all this (universe) is known".

It is from within you get happiness. Therefore, rejoice in the Self within by meditation. Be contented in the Self within. Be satisfied in the Self within.

The mighty sage Yajnvalakya wanted to retire into the forest and take Sannyasa to enjoy the Jivanmukti Sukha, the peace of liberation. He called his two wives Maitreyi and Katyayani. He divided his property between them. The sagacious Maitreyi asked her husband: "Oh my Lord, can this property give me immortality? Yainavalkya said: “It cannot make you immortal.” Maitreyi said, "Show me the ways to attain immortality." Then Yajnavalkya said: "This Atman should be seen, heard and reflected and meditated upon. Then and then alone you will attain immortality.”

"Atma va are drashtavyah srotavyo mantavyo nididhyasitavyah"

SELF

Just as one thread penetrates all flowers in a garland, so also one Self permeates all these living beings. Behold this one Self in all. Give up the idea of diversity. Love all. Be kind to all. You will be established in Advaita-Brahma-Nishtha, or unity of consciousness.

When one Atman dwells in all living beings, then why do you hate others? Why do you frown at others? Why do you become indignant towards others? Why do you use harsh words? Why do you try to rule and domineer over others. Why do you exploit folly? Is this not sheer ignorance? Get wisdom and rest in peace.

SELF-ASSERTIVENESS

Self-assertiveness also is a great obstacle in the spiritual path. This is an evil quality born of Rajas. This is accompanied by vanity and arrogance. The aspirant who is a slave of the self-assertive nature, wants to cut an important figure. He poses to be a great Yogi with many Siddhis. He says: “I am much advanced in Yoga. I can influence many people. No one is equal to me in the field of Yoga. I possess tremendous psychic powers”. He expects others to pay respect to him and do prostrations. He gets easily annoyed with people if they do not honour him and do not make prostrations. He tries to keep up his position and prestige. The self-assertive disciple does not pay attention to the instructions of his Guru. He has his own ways. He pretends to be obedient to his Guru but at every step his little ego asserts, and he is disobedient and breaks discipline. He creates party spirit, revolt, chaos and disorder. He forms parties. He criticises Mahatmas, Sannyasins, Yogins and Bhaktas. He has no faith in scriptures and the word of the sages. He insults his own Guru even. He conceals facts and tells deliberate lies to keep up his position or to cover up his wrong actions. He tells several lies to cover up one lie. He twists and turns real facts.

SELF-CONTROL

Self-control is universal rule which applies to all men and all women, at all places and at all times. It is the very key to beatitude. Indulgence in objects is the effect of the failure of the individual to discriminate the Truth from untruth. Desire to have contact with and enjoy external things is the outcome of the ignorance of the Truth which is God. Self-control is the restraint of the outgoing tendencies of the mind and the senses and the

centering of the same in the Truth which is the Universal One. This is Dharma which supports the life of the universe. Adharma is selfishness and egoism of nature which leads to self-imprisonment, suffering and failure in life.

SELFLESSNESS

Selflessness is not merely self-denial or service done without reward. The experience of selflessness is achieved through beholding the one Self in each and every being, including the wicked and the ungrateful. Such an expansion of the self leads to the glory of the manifestation of the real Essence. Selflessness is the kernel of all conscious efforts directed towards Self-realisation.

Different forms of social service, personal service to the sick and the suffering, negation of the superiority complex through the self-denial, menial labour and fraternization with those whom the society will not grant equality, are all different field for cultivating selflessness and breaking open the barrier of separateness.

SELF-JUSTIFICATION

Self-justification is a very dangerous habit. It is an abominable evil quality born of Rajas. The aspirant does wrong actions, and tries to stick to his own ideas, his own course of action, his own position. He brings various sorts of foolish arguments and gives wrong interpretations of scriptures to support himself. He will never admit his mistakes and faults. He tries to keep up his self-esteem. His mind is rendered turbid, crooked. He cannot perceive things in their true light. No one can help this man. He cannot make any progress in the path of Yoga as he will not listen to the instructions of elders or sages. Self-sufficiency, arrogance, vanity, self-assertions and self-will are the constant companions of self-justification. When these companions join with self-justification, he will be as turbulent as a monkey which drank a glass of liquor and was bitten by a scorpion also. He is entirely shut out from Divine Light. Mark how Maya influences the deluded people! Self-justification is one of Her subtle forms (of lower nature).

SELF-RELIANCE

Rely on your own Self, your own inner spiritual strength. Stand on your own feet. Do not depend on money, friends or any one. When the friends are put to test, they will desert you. Lord Buddha never trusted even his disciples. When he was seriously ailing, he himself jumped like a frog to drink water from the river. Be not bound to anybody, any

place or thing. Do not desire to possess. Possessions bring pain. Become absolutely free by identifying with the inner Self, the Inner Ruler, Immortal. Challenge the whole world now.

SENSES-SLAVERY OF

The average man is the slave of his senses. Usually his life is one constant whirl amidst the numerous varieties of Vishayas that hem in upon his day-to-day life. His appetites goad him on to do two things, viz., they go out towards certain external pleasing and attractive things and they also desire to draw in certain things inward themselves. Thus man's slavery to his senses takes two forms of going out towards certain things and drawing in certain things. At times in the case of certain types of objects, both these processes are present combined together, viz., indulgence and consumption. It will not be wrong to say that both these are but the two aspects of the quality of sensuality. Sensuality is a broad, general term. It includes all and every variety of indulgence through the avenue of the senses.

SENSUOUS ENJOYMENT

Sensuous enjoyment is attended with various defects. It is attended with various sorts of sins, pains, weaknesses, attachments, slave-mentality, weak will, severe exertion and struggle, bad habits, cravings, aggravation of desires and mental restlessness. Therefore, shun all sorts of sensual enjoyments. Look out for an unchangeable, infinite and supreme happiness which must come from a Being in whom there is no change.

SENTIMENTALITY

When sentimentality assails you from inside, be wary, be still. Do not foolishly rush amidst your friends and colleagues. Rather go and commune with nature. Address endearingly the squirrel and the little lamb. Talk and laugh lovingly with the little birds among the bushes and bright butterfly flitting from flower to flower. Thus safely spend out the unwinding threads of Vasanas from the reel of Chitta. You will be quite safe.

SERENITY

A man of serenity is the most happy man in the world. He is the richest man also. This state of calmness of mind is attained with immense difficulty after doing protracted spiritual Sadhana by eradication of cravings. anxieties, Vasanas and all sorts of gross desires. One in ten millions only has this serenity of mind. The whole world is in a state

of Asanti or restlessness on account of some anxieties, some troubles about one thing or another. Anxiety causes mental disturbances and suffering. Serenity is an important qualification for progress in the spiritual path.

SERVICE (SEVA)

The spirit of service must deeply enter into your very bones, cells, tissues, nerves, etc. The reward is invaluable. Practise and feel the cosmic expansion and infinite Ananda (Bliss). Evince intense zeal and enthusiasm in work. Tall talk and idle gossiping will not do, dear friends. Be fiery in the spirit of service. Serve everyone with intense love, without any idea of agency without expectation of fruits or reward. A Seva-Yogi does not expect even a return of love. Appreciation, gratitude and admiration from the people whom he is serving. Service of humanity is service of God.

SIDDHIS

Do not judge a man by his Siddhis (Psychic powers). Another great blunder people generally commit is that they judge the enlightenment of Sadhus by the Siddhis they display. Siddhis are by-products of concentration. They are side-lights. They are invitations from Devatas. They have nothing to do with Atmic realisation. A Sadhu may manifest Siddhis due to strong passions and intense desires, and if that be the case, he is undoubtedly a big householder only. Believe me, Siddhis are a great hindrance to spiritual progress, and so long as one is within the realm of Siddhis and does not try to rise above it, and march onwards, there is not the least hope of God-realisation. But this does not mean that a person manifesting Siddhis is not a realised soul. There are several instances of such persons who have exhibited several Siddhis purely for the elevation and uplift of the world, but never for selfish motives.

During the days of Sri Ramakrishna Paramahamsa Dev, a certain Sadhu approached him and showed two Siddhis: one was that he could roam about without being seen by anybody. The other was that light emanated from his anus when he walked. This man after some time entered the apartments of a lady unseen, misused his power, fell in love with her, and lost his two powers. In the world generally the common run of people and even educated persons judge Sadhus by their Siddhis only. It is a serious blunder and hence I seriously warn you.

SILENCE

Silence is Atman. Atman is Maha Mouna (great silence). “Ayam Atma Santo-This Atman is silence” is the declaration of the Srutis. Centre is Atman. Forget not this Centre whatever may be your avocation or circumstances. There is no room for despair. Nil desperandum. Be up and doing.

SIN

There is no such thing as sin. Sin is only a mistake. Sin is a mental creation. The baby-soul must commit some mistakes during the process of evolution. Mistakes are your best teachers. The idea of sin will be blown in the air if you think “I AM THE IMMORTAL SELF”. Don't say "Karma, Karma. My Karma has brought me like this". Exert. Exert. Concentrate. Purify. Meditate. Don't become a fatalist.

SINCERITY IN PRAYERS:

LANGUAGE OF THE HEART!

All can pray. The poor man and the illiterate man can open up their hearts to God as much as the rich man and the scholar. Sincerity is the only requirement. Where sincerity is lacking, all else is of no avail. Where there is devotion in the heart, little else is required. How is this so?

The child does not know grammar and pronunciation. It utters some sounds, but the mother understands! The Indian butler of a European officer is not a professor of English; he talks some predicateless sentences, but the officer understands! When others can understand the language of the heart, what to say of the Antaryamin? He knows what you wish to say! Even if you make mistakes in your prayers to Him, even if there are mistakes in the Mantras you recite, if you are sincere, if the prayer comes from your heart He listens to it, because He understands the language of your heart.

SINNER-WHO WILL HELP YOU?

Years are advancing; hands are trembling; teeth are shaking; hairs are growing grey; intellect is waning; memory is failing; diseases are trampling; senses are becoming cold; limbs are not moving; feet are tottering; face is losing lustre; eyes are sinking; eye-sight is getting dim; relatives are in hot-haste arriving! They are crying "It is all up"! Thus when dreadful death comes, who will help you, O Sinner? O man! Start singing 'Hare Rama'; Pray, meditate; all miseries will come to an end. You will attain immortal bliss.

SLEEP

It is the quality of sleep and not the quantity that gives refreshment. Sound sleep for even an hour is quite sufficient to refresh the body, and revitalise the mind. The moment you go to bed, simply relax the mind and give it the suggestion "I will have good sleep now » Napoleon had this habit. Mr. Gladstone and Mr. Balfour could go to deep sleep the moment they went to bed. They had such a strong will. Even Mahatma Gandhi had this practice. They could get up in the morning at any time they wanted, to the very minute. The subconscious mind. was their obedient servant. It could wake them up at the very second. Every one of you should develop this habit through will and become Gandhi, Gladstone, Balfour or Napoleon. Generally, the vast majority of persons simply roll in their beds for hours together and do not get sound sleep even for half an hour. Napoleon would be snoring even when the bugle was blowing and the drums were beating on the battle-field. His subconscious mind would wake him up at the very second he wanted to get up. With a cool mind Napoleon would appear like a lion on the battle-field. One should train himself to sleep in running trains, cars, and when moving in the aeroplanes even in a sitting posture. This practice is of immense help for busy medical practitioners, advocates and businessmen, who have to do immense work daily and a good deal of travelling. Life has become so very complex now-a-days that busy people do not find time to get enough sleep; whenever they find some leisure, even for five minutes, they should close their eyes in any place and go to sleep for a short time. This would give them great rest. This kind of practice is a blessing to busy people. Their nerves are under great tension and pressure. By relaxing them every now and then they could refresh themselves and keep quite fit for further activities. One should be able to sleep on the platforms of Howrah or Bombay railway stations where trains are moving at all times. This is a wonderful practice that gives immense strength. Dr. Annie Besant used to write editorial columns when moving in the cars and trains. Everyone of us should realise the value of time. Will is bound to become dynamic if one utilizes his time very profitably.

SLEEP

Go to sleep at 10 p.m. and get up at 4 a.m. “Early to bed and early to rise, makes a man healthy, wealthy and wise". Six hours' sleep is quite sufficient to keep you healthy. But aspirants should cautiously reduce the sleep to five or four hours. It is the quality of the sleep and not the quantity that matters. If you have very sound sleep for four hours,

that will suffice. Decrease the period of sleep very, very gradually. He who sleeps too much is absolutely unfit for Yogic practice.

Sleep on your left side at night. This will allow the Solar Nadi or the right nostril (Pingala) to work at night. The Solar Nadi is heating. So the food will be digested well. You will not get any disease. Life also will be prolonged.

The two conquerors of sleep were Arjuna and Lakshmana. Lord Krishana addresses Arjuna as "Gudakeshd'—"Conqueror of Sleep".

Sleep is a great obstacle in meditation. Sleep is termed Nidra Shakti. It tries to overpower you. You will have to be careful and vigilant.

Take light Sattvic diet. Take only milk and fruits at night. Do Pranayama. Dash cold water on the face when sleep comes. Stand up and walk hither and thither. Do Sirshasana, Sarvangasana, or Mayurasana. Keep a bright light. Lean on improvised swing or walk to and fro for a short time. You can overcome sleep by these methods. Use your Yukti, common-sense.

SOCIAL NATURE

When a fit of social nature assails you, do not allow yourself to be driven out into the bazaar for gossiping or into the nearest reading-room, tea-shop or post-office to dissipate your diligently conserved energy in sundry politics, topical news or table-chat. Go among the poor and the afflicted instead and see if you can serve them in any way. Go to the road or the highway among the pilgrims and the wayfarers and seek to relieve them of their loads and lessen their burdens with pleasant and elevating conversation. Thus, in the very process of giving, enrich yourself too.

SOUL AND REBIRTH

Child Krishna is very social. She moves very freely with all. She makes friendship with anybody at once. She will turn out to be a good social worker. Child Indira is all joy. She jumps and dances always. She radiates joy. Child Rajkumari is serene, calm and serious. She sits alone. She is very intelligent. She delivers lectures boldly in big gatherings and sings. She repeats Gita-slokas fluently. Child Shankuntala, at the age of seven is a prodigy in arithmetic and mathematics. How do you account for all these differences in capacities, temperaments and qualities? Every child is born with his or her own Samskaras, tendencies, Vasanas or inclinations. This itself proves that there is a soul,

there is rebirth. The tendencies of past birth cling to the soul and manifest even in early childhood and become strong in character and habit later on through repetition.

SOURCE AND PROP

What is it that has four feet? What is it that serves as a prop for Sannyasins? What is it that is the source of all languages? What is it that serves as a supreme food for Vedantins? What is it that upholds this world? What is it that inspires and elevates the mind? What is it that destroys the world? What is it that makes one Brahman? What is it that represents Brahman in the Vedas? What is it that the Mandukya Upanishad speaks of? It is OM. It is Pranava.

SOURCE WITHIN

Within you is the hidden God, the immortal soul; within you is the inexhaustible spiritual treasure; within you is the fountain of joy and happiness. Practise; feel; assert; enjoy the Supreme. Soar high always in the realms of divine pursuits and higher spiritual knowledge and realise the Lord of life, love and joy. Be good. Do good. Blame none. Search yourself. Realise true Self.

SPEECH

Speak a little. Speak always sweetly. Do not speak harsh or filthy words. Again and again discipline the organ of speech; keep quiet when another abuses you. An abuse is nothing. It is mere jugglery of words or Sabda-jaalam. He who abuses, wastes his energy and spoils his tongue and character. Do not make parties. Do not join parties. Be neutral. Remain alone. Keep company with saints and sages. Bless the man that curses you. Serve all.

SPIRITUAL CONQUEST

Subdue your little self, keep the heart pure, build the bridge of love; enter the kingdom of peace.

Be moderate in food, control the senses, conquer your lower mind; march in the path of Immortality.

Learn to discriminate, learn to despise sensual objects, learn to give what you have, learn to look within.

Transmute sex-impulse into pure love, rise above sex and body, love in the Immortal Self, attain everlasting life.

Get release from births and deaths, abide in peace for ever and ever; now the mind cannot trouble you; you can rest in thy Svaroop.

Thou art free now, thou art now perfect, thou art illumined now; thou art now a Jivanmukta.

MAINTENANCE OF SPIRITUAL DIARY

The keeping up of daily spiritual diary is an indispensable requisite. It is certainly of paramount importance. Those who are already in the habit of keeping it, know its incalculable advantages. A diary is a whip for goading the mind towards righteousness and God. The diary is your teacher and guide. It is the eye-opener. It will help you to destroy all your evil qualities and to be regular in your spiritual practices. It shows the way to freedom and Eternal Bliss. Those who wish to evolve rapidly, must keep up daily record of their actions. If you regularly maintain a diary, you will get solace, peace of mind and quick progress in the spiritual path. Maintain a daily diary and realise the marvellous results.

SPIRITUAL GUIDE—THE NEED FOR

Undoubtedly a guru is necessary for Self-realisation. A spiritual preceptor is absolutely necessary for everyone. In the initial stages an aspirant has to face many difficulties and doubts in his path. He must have somebody who is much more acquainted with the subject of his quest than himself and whom he can approach to get his doubts than himself and whom he can approach to get his doubts cleared. Even ordinary secular sciences have to be learnt from a teacher. A primary student would not fare well in his examination if he reads his lessons all by himself without the aid of a private teacher or without having to go to a school. To learn the science of Self-knowledge, one must have a reliable guide. He should study well the very best of the literature available on the subject, so as to effect a necessary moulding of his ideas and intellectual conviction, together with the advice of his teacher, through faith, devotion, perseverance and practical application to the pursuit of his quest, as well as through observation and holy men. It is only the Guru who will find out your defects. The nature of egoism is such that you will not be able to find out your own defects or be convinced of their pernicious effect. In the case of a very few emotionally matured, intellectually precise, decisive and

enlightened, and spiritually exalted souls, they themselves can be their guide, and the purity of their heart will enable them to decide the voice of God from within and guide them accordingly. Real Guru is a Srotriva and a Brahmanishtha, one who is learned in the scriptures and established in Brahman. He who is wise desireless and sinless, can be a true teacher and guide. The Guru by virtue of his wisdom and capacity, draws towards himself the souls fit to be guided by him. When one feels that he is thus spontaneously drawn to a Mahapurusha whom he cannot help loving, admiring and serving, who is an embodiment of unruffled tranquillity, mercy and spiritual experience, such a great one can be taken as the Guru. It is natural that when a certain event has to take place in the universe, the conditions necessary for the same are brought about exactly at the proper time. When the disciple is ready to receive the higher light, he is brought into contact with a suitable Guru by the Supreme Dispensation.

SPIRITUAL LIFE

Spiritual Life is toilsome and laborious. It demands constant vigilance and long perseverance before substantial progress is made. Sufferings purify the soul. Sufferings are blessings in disguise.... You will become the greatest conquerer only if you can conquer your own lower self or mind.

SPUR OF PROGRESS

Disappointment, or adversity, or failure is the mother of progress. This state of unhappiness, characterised by harassing circumstances, trials and afflictions is a powerful incentive to the flowering of the faculties of the wise. It makes the complacent industrious. It puts one to the necessity of trying one's skill. It instils prudence, fortitude, patience, courage, and perseverance. It has the effect of eliciting talents, capacities or inner potentialities, which in easy and normal circumstances would remain latent.

Determination, power of endurance and the invincibility of the will could never be achieved in a smooth-sailing life. No life, however, by the grace of God is always a bed of roses. Without suffering or misfortune there would have been no philosophy, and no richness in classical literature. People would have been, in that case. by far more hard-hearted, cruel, barbarous, brutal and a thousand-fold most selfish. There would have been, then, no place for compassion, mercy, love and understanding in human life.

The twin-characteristics of life, such as pleasures and pain, likes and dislikes, are essentially unreal in the ultimate analysis, and to attach undue importance to them or

to allow oneself to be influenced by them without the limit of reason, is indeed delusion or ignorance. Nothing is permanent in this world. Even the finest classic or the most exquisite piece of art has only a brief immortality. So, too, with prophets and saviours. Everything has to pass away some day or the other. One has, therefore, to accept life in the correct perspective of the nature of things, strive for self-perfection and for the good of the fellow-beings and lead a life of self-restraint, spiritual contemplation and practical, relative usefulness, without being swayed by the pairs of the opposites.

STUDENTS (BOYS)

Respect your parents and your elders. Make your prostrations daily to your parents and elders. Obey your parents and your teachers. Obedience is better than sacrifice. Srutis declare:-Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava. Let your Mother be your God. Let your father be your God. Let your teacher be your God. Let your guest be your God. Father and mother are visible representatives of divinity. Therefore, adore them. The parents have given you this physical body, which is an instrument to attain God-realisation and success in life. Mother has given her life in bringing you up. You cannot repay her in hundreds of births. Mark how Rama was devoted to his father Dasaratha. He obeyed his commands and lived in the forest. Be like Bharata and love your brothers. Elder brother is like your father. Don't fight with your brothers. Don't fight with your father. Don't drag him to the courts for division of property. You are a vile wretch. If you sue him in the court, you are a great sinner. You are a wicked person. If your father is sick, shampoo his feet. Wash his clothes daily. This will purify your heart.

Be simple in your dress. Eat simple food. Be humble, noble. Be patient, kind, be good and do good. Do not imitate others in dress, fashion, suit and hat. Do not smoke, nor drink. Do not go to cinemas. Do not read novels, etc. These will excite your passion. Get up at 4 a.m. Develop this habit. Do some prayers and then study your books. If you read in the morning, whatever you study will be deeply impressed on your mind. You will have more concentration. Study daily Gita, Ramayana, or Bhagavata. Do regular Sandhya. Study Sanskrit. Do Kirtan at home. Do Japa also. You will attain success. Take care of your health. Run in open air, have long walks or Dand Baithak, or practise Yoga Asanas or play tennis or any other qutdoor game like hockey and foot-ball. Do not cheat others. When you play games, be just and honest and be straight-forward. Be very punctual in all functions, in attending classes and in everything. Develop adaptability. Be

industrious. Conquer laziness and inertia. Learn first aid. This will help you in serving humanity and in purifying your heart. Be ready to serve the sick and the poor. Develop the spirit of selfless service. Despise not the poor. Serve them. Love them. You will develop mercy and attain Lord's grace. Be polite and courteous. Do not be rude. Be gentle and modest. Be courageous and cheerful. Speak the truth at all cost.

Preserve veerya (semen) and observe Brahmacharya. You will develop will-power and retentive memory. Veerya is great power. You will prosper gloriously, materially and spiritually. Every drop is equal to forty drops of blood. Many students have been ruined by impure habits. They have lost their memory, sight and vitality.

Give up vile habits. Beware! Wake up! Become pure, pious and attain good health. Give up bad company. Give up bad habits. Grow in purity, practise non-injury. Have some mottoes. Live in the spirit of these mottoes. You will develop character. Do not play cards. Do not gamble. You will lose everything. This will also spoil your name, and character. Without right conduct and good character, your life is useless. You are a dead man. Have faith in God and in holy scriptures. Attend religious lectures. Go to the temple. Do some worship or Puja. Develop piety. Do not criticise Sadhus and Sannyasins. Give up backbiting. Do not abuse others. Do not attack other cults and faiths. Be always tolerant, respect all faiths. It is very great privilege to be born in this sacred land. Be true to your own culture. Do not marry till you are fixed in life, till you are able to eke out your livelihood. Be careful in selection your profession. Do not become a lawyer or an advocate. You will kill your soul by speaking untruths. You cannot evolve in spiritual path. Do not become a police officer either. You cannot attain spiritual progress. Become a professor or a doctor. These are noble professions. You will have ample leisure to study religious books, and practise Yoga. As soon as you marry, do not become a slave of your wife. Do not ill-treat your noble mother. Try to have a joint family. This will help you to save more money. Train your wife to obey your mother and live amicably with sisters-in-law. Develop mother-bhav in all women. See Durga-Devi in all girls and women. This will help you to develop purity. Control evil thoughts and subdue passion, to realise God, in the form of Shakti or the energy aspect of the Supreme Lord.

SUCCESS TONIC

Here is a prescription for a powerful Tonic, which will make you pass in every examination. Please note it down carefully:

Enthusiasm 4 teaspoonfuls

Perseverance 4 teaspoonfuls

Prayer 4 teaspoonfuls

Patience 2 teaspoonfuls

Calmness 2 teaspoonfuls

Confidence loz

Mix them nicely and take one teaspoonful three times a day, before you sit for your studies. You will have success in your examination. If necessity arises, call Dr. Faith and Dr. Courage.

SUFFERING

Suffering turns the mind towards God. Suffering infuses mercy in the heart and softens it. Suffering strengthens. Suffering produces dispassion. In the same way that you only get the scent by squeezing the leaves of a walnut or a verbena tree, you only get the essence out of people when they are suffering or are in trouble. Therefore, suffering is a blessing in disguise. It is the only best thing in this world.

SUPREME LIGHT

Within the inmost chambers of your heart shines the Light Divine. It is the resplendent, self-luminous Atman. Turn your gaze within. Turn away from the world. That Supreme Light will illumine your path, lighten your burden, and make you divine.

SURE CERTAINTY

One thing is certain here: everybody dies.

One thing is certain here: flowers fade.

One thing is certain here: youth passes away quickly.

One thing is certain here: all suffer from some disease or other.

One thing is certain here: money and women cannot make one happy.

One thing is certain here: life is uncertain.

One thing is certain here: wealth and women intoxicate.

One thing is certain here: all are selfish and greedy. One thing is certain here: lust is the enemy of peace.

One thing is certain here: every action has its own reaction good or bad.

One thing is certain here: Satsanga will make a man divine.

One thing is certain here: God-realisation, alone, will make you immortal and happy.

SURRENDER-PATH OF SIX STAGES

1. Anukulya-sankalpa-when the human will is emptied of egotism, and attuned to God with a readiness to be used by Him in the service of His creatures.

2. Pratikulya-varjanc-when the soul deliberately turns away from and renounces whatever is repugnant is God; true Sannyasa.

3. Mahavisvasa-of a firm faith in God's redeeming Grace.

4. Karpanya-the inability to follow any other path.

5. Goptrivavarana,When the soul seeks as its only hope the kindness of God.

6. Atmanikshepa—when the soul gives itself wholly to Him.

SWEET ABODE

I am the tongue of Kalidasa, the Head of Sri Sankara; I am the hand of Raja Janaka, the eye of Arjuna; I am the heart of Buddha, the ear of Dattatreya; I am the face of Cupid, the body of Vyasa; I am the ear of Vasishtha, the breath of Patanjali Maharshi; I am the feet of Lord Krishna, the nose of Lord Rama. I dwell in thy heart; that is really my sweet abode.

SWEETNESS

Really sweet people are rarely found in this universe. Though sweetness is a feminine virtue, yet it is not found in the females too. Most of the females are harsh and gall-hearted, though their speech appears to be sweet for the time being. A businessman, a lawyer, (a doctor and a sister of ill-fame are all apparently sweet till they get money

from their clients. This is not natural, lasting, beneficent, elevating sweetness. It is false glittering. It is commercial or mercenary.

A really sweet person is divine. He does not expect anything from others. His very nature is sweet. He brings joy to others by his innate sweetness. Sweetness is born of Sattva. Sweetness must be an essential attribute of a spiritual propagandist and public worker. Without possessing this virtue, no propagandist can turn out efficient and solid work. Be sweet in speech. Be sweet in behaviour. Be sweet in manners. Be sweet in singing Kirtan. Be sweet in lecturing. Be sweet in serving others. Be soft, gentle, courteous and polite too. This increases your sweetness. Sweetness is Radha Tattva. Sweetness is the stuff out of which the heart of Radha is fashioned. Truthfulness, Prem, sincerity, cosmic love, shyness, are all modifications of sweetness. Sweetness is a rare, divine blend of all these Sattvic attributes. It is millennium potency. An argumentative, intolerant, impatient, proud, irritable, fault-finding man cannot cultivate sweetness. Glory to Brahman, the Sweetness of sweetness.

Your sufferings are nothing when compared to the trials and tribulations undergone by Nala and Damayanti. Read their inspiring story in the Mahabharata. Sufferings visit a man to strengthen his will and power of endurance and to instill mercy and godliness in him. They are blessings in disguise. Face them with a smiling countenance and march on boldly towards the goal.

Whenever you are in great distress or in the midst of calamity, think of Nala and Damayanti. You will get solace and comfort. Nala, while living in the forest had neither brothers nor relations, nor friends, nor servants, nor chariots. He and Damayanti slept on the ground. They had no food to eat. They were oppressed by hunger and thirst. They had no second cloth to cover themselves. They who enjoyed the royal comforts, led such a hard life!

The power of chastity protected Damayanti. The power of virtue protected Nala. Those who lead a virtuous life will never meet with destruction, thought they may have to live in adverse conditions.

Do not gamble. Nala lost his kingdom and underwent sufferings on account of his playing at dice. Yudhishthira lost his dominion on account of gambling. Playing cards for stake is also a form of gambling. Betting on the result of horse races is also gambling. Many have been ruined by gambling. No one has really prospered. Maya and Kali dwell

in gambling dens. Gambling is enticing, alluring and tempting. Earn money by honest means with the sweat of your brow. Lead a simple, virtuous and pious life. Pray. Sing the Lord's Lila. Meditate and attain Eternal Happiness.

You must also learn from the story of Nala and lesson of equal vision, Samadrishti, and unbounded love even for one who persecutes you.

TEACHER

Teacher, teach thyself first. Lecturer, lecture to thyself first reformers, reform thyself first. Physician, heal thyself first.

TATTVAS-TWENTY-FIVE

Panchikarana is the word for the Doctrine of Quintuplication in Sanskrit. Owing to ignorance, you are identifying yourself with this physical body that is made up of five elements-Akasa, Vayu, Agni, Apas, and Prithvi. These five elements are called the five Mahabhutas. They are differentiated or quintuplicated by the process of Panchikarana (mixing in definite proportions). In reality or essence, you are the imperishable Atman which is entirely different from these five elements. Whenever there is hardness in the body, it is due to portion of earth; the fluidity is due to portion of water; the warmth that you feel in the body is due to fire; the moving to and fro and such other activities are due to air; the space is due to Akasa or ether.

By the sweet Will of God, each of the five elements was divided into two. Out of these two halves (of the elements), one was set apart and the other was again divided into four; now these four parts of each second half, leaving alone their respective first half, got amalgamated into the first halves of the four elements other than their respective own. This is called quintuplication (composition of the five elements). In this manner, those that are composed into five are called Panchikrita or five elements or the five quintuplicated elements. From these quintuplicated five elements, the twenty-five effects such as bones, blood etc., are formed.

PANCHIKARANA TABLE

AKASA	**VAYU**	**AGNI**	**APAS**	**PRITHVI**
(Ether)	(Air)	(fire)	Water)	(Earth)
Shoka (Grief)	Running	Hunger	Semen	Bone
Kama (Desire)	Bending	Thirst	Blood	Flesh

Krodha (Anger)	Walking	Laziness	Saliva	Skin
Moha (Delusion)	Expansion	Sleep	Urine	Arteries
Bhaya (Fear)	Contraction	Lustre	Sweet	Hair

THINGS-INDISPENSABLE

Five things are indispensable requisites if you want to practise rigorous meditation and attain Samadhi or self-realisation quickly. They are: Mauna (vow of silence), light diet or a diet of milk and fruits, solitude with charming scenery, personal contact with a teacher and a cool place.

THINGS-THREE

To Adhere To Faith, Unity, Sacrifice.

To Avoid-Back-biting, Falsehood and Crookedness.

To Admire-Frankness, Honesty and Large-heartedness.

To ControlTongue, Temper and Tossing of the mind.

To Cultivate-Cosmic Love, Forgiveness and patience.

To Hate-Lust, Anger and Pride.

THOUGHT

Thought is the real action, even though you may not physically act. Desire is more than an act. Philosophically speaking, thinking to shoot a man, thinking to have copulation is the real act. But there is a great deal of difference between actually shooting a man and thinking to shoot a man, between actual copulation and thinking to have coitus with a woman. God gives fruits and punishments according to the Motives of the man. Therefore, be pure in your thoughts. Then only you can enter the kingdom of God within. Then only the Lord will be enthroned in your heart.

THOUGHT-POWER

Thought of a woman arouses passion. Thought of money generates greed. Thought of your enemy creates hatred. Thought of the Himalayas arouses sublime feelings. Thought

of Ananda Kutir generates joy and happiness. Thought of God arouses peace and bliss. Thought of Sankara arouses high Advaitic feeling. Thought of Lord Buddha generates mercy in the heart. Thought of Bhima and Shivaji arouses heroism. Thought of Bhishma generates purity and celibacy. Thought of Yudhishthira arouses righteousness. Thought of gambling den arouses corruption. Thought of oceans and sky arouses idea of Infinity. Thought of Gandhiji arouses Ahimsa and service.

TIME

The wheels of time are mysterious. Time is a concept of the mind. Without mind, there is no concept of time. Annihilate the mind. You will go beyond time. You will enter the realm of Timeless. You will live in the Eternal.

TODAY-NOT TOMORROW

The only way you can make tomorrow a better day is to think and do today what would be conducive to make a better tomorrow. Have an open heart, an open mind, but accept only that which is good, proper and worthy of remembrance. At least one good action every day, let this be your motto.

TRILAS AND ADVERSITIES

All aspirants will bee tested by the Lord and a time will come for everybody to bear worst trials, adversities and persecutions. These trials will make them wonderfully strong. They must be ever prepared to bear all these trials and persecutions. You will have to develop wonderful patience and endurance. You will have to kill your egoism, pride and false identification with the perishable body. Control the physical reactions and feelings. Do not retort. Do not speak vulgar words. Do not avenge. Kill the vindictive spirit or attitude. You must become a block of stone. Nothing can affect you. Abuses, ridicules, mockery, insults, persecutions cannot have any influence on you. Remember the words of Lord Jesus: “If anyone gives you a slap on one cheek, show him the other cheek also. If anyone takes your coat, give him your cap also." You will have great spiritual strength and power of endurance. It will make you divine. It will transform the nature of the offender also at once.

TRICYCLE IN MAN

There is a tricycle in man. He knows, feels and acts. He has emotion, intellect and will. He must develop head, heart and hand. He must have integral development. Then alone

he can have perfection. Jnana Yoga will develop his head; Raja Yoga will develop his mind; Bhakti Yoga will develop his heart; Karma Yoga will develop his hand. Therefore, practice of Yoga of synthesis is indispensable; combination will cause quick evolution. Yoga of synthesis is a combined compressed tablet. It is synthetic “Yoga Triphala", to purge out sins and impurities and purify the whole nature. Therefore, practice the Yoga of synthesis now, and attain Self-realisation quickly.

TRUST IN GOD

Place yourself entirely in the hands of the Lord. Think that His Will is your will. Surrender yourself absolutely. When you do so, you throw away all worries and anxieties, you forget hatred, anger, jealousy and all other emotional disturbances. Fear of death, fear of diseases and fear of poverty are the three kinds of fear which make you unhappy. Don't worry about these. Are not the birds daily fed? Are not the plants daily looked after by an unseen power? Will not the same power look after you? It is to emphasise this teaching this teaching

is the highest-that in a verse in the Bhagavad-Gita the Lord says: "If there is anyone who has no other thought in his mind than Myself and who worships Me and Me alone, I look after his needs as they arise from day to day". When the Lord says "no other than Myself", He means that which is opposed to God is not to be worshipped. The “Not-Self" is only Avidya or Maya. Everything in the Universe is God Himself, because He has manifested Himself as many. If anything makes one forget this truth, it is to be regarded as "not-Self". Maya is only the ignorance which makes us believe that every object that we see in the universe is an object other than the Lord. That ignorance is not to be worshipped, in other words, entertained.

This is a world of self-interest. One should not trust a person who is not deserving to trust. There is a great danger in trusting a person blindly. The beings of this world are moved by the desire of gain or purpose in some form or other. People look to their own interests only.

There is a mysterious world. People become friends and enemies from consideration of gain and loss. Self-interest plays a very prominent part. Self-interest is very powerful. It

can turn a friend into an enemy in no time and an enemy into a friend. There is no such thing in existence as a friend or an enemy. One should carefully examine and study one's friends and enemies. But it is the most difficult thing in this respect. Even people of great intelligence fail in this respect. Friends put on the guise of enemies. Enemies also assume the guise of friends. When friendship is formed between two parties, it is difficult to determine whether the other party has selfish motives or not. One takes another as friend so long as he helps one, so long as one's interests are ensured. The moment the interests clash, the other side becomes an enemy. Such is the world. There is no such thing as a permanent friend or foe.

People get united out of selfish motives. Persons become friends for achieving some object. There is no suspicion in the friendship of magnanimous souls. If there is fear in friendship, and if the friendship cannot be kept up without fear, that friendship should be maintained with great caution like the hands of a snake-charmer from the poisonous fangs of the snake. If a weak man makes compact with a strong man, he should always be on the alert. Otherwise the compact will do him more harm than good. No one pays any heed to the person who helps in a difficult time after the occasion is over. Therefore, some portion of the act should always be left undone. This is diplomacy.

A so-called friend tells you "You are very dear to me". Beware, one becomes dear for an adequate cause. One also becomes an enemy for the same reason. One never becomes dear to another without a motive. Remember this points well. The friendship between persons depends upon interest.

One becomes dear to another for his good nature, or for his spirit of service, or for his learning. Generally a person becomes dear to another for the help he has received. The love between them arises from an adequate cause. When that cause exists no longer, automatically the love between them comes to an end. The circumstances under which peace or war is declared are changed as quickly as the clouds change their form.

A wise man should not place himself under the power of a strong man. I have already told you that one should never trust a man who does not deserve to be trusted. One should never place trust in one's enemies. The basic truth of all treaties is distrust. Distrust produces highest good. If weak people would only distrust strong people, the latter cannot get them in their power. Endowed with the knowledge of the science of diplomacy, though weak and alone, you should be able to succeed in combating against your powerful enemies by reason of wisdom. If two person who were once enemies,

make a compact with each other before a common danger, it is certain that each of them has in his heart the subjugation of the other. A man of wisdom and discretion succeeds in bringing the other in his power. A careless and thoughtless man is easily subdued by the wise and cautious. When one is in fear he should appear to be fearless. One should seem to be trustful while really mistrusting others. Such a man is never ruined. One should make peace with an enemy or wage war as occasion arises.

TRAINING ALL-ROUND AT ANANDA-KUTIR

It is not the walls and the rooms which are called Ananda-Kutir, but it is the Spirit which pervades and dominates the hearts of Sadhakas here.

I do not exert in constructing buildings, but I do exert in building saints and sages.

I make students keep spiritual diary, Mantra-notebooks. I train them in cultivation of virtues, spiritual discipline, Kirtan, meditation, Asanas and Pranayama, etc. I review their diaries and give them suitable instructions. I keep a vigilant watch over them and guide them.

I make them keep a balanced mind. They can work. They can meditate also. They are Karma Yogins-cum-Jnana Yogins-cum-Bhakti Yogins.

I give them all-round training. They can sing; they can type; they can serve in the hospital; they can cook; they can lecture; they can write articles; they can do any kind of service.

I spend everything for the growth of the institution and dissemination of spiritual knowledge. No reserve fund is in the bank.

My "two-word sentences" and "two-sentence paragraphs" have been easily understood even by young students of secondary schools. All have been benefited.

Ladies are also trained. They are initiated into Sannyasa when they are ready. Many are Hatha-Yogins too. Santa is a jewel. Satchidananda is a ruby. Vijaya is a diamond.

TRANQUILLITY OF EMANCIPATION ATTAINMENT OF

There are five means by which perfect tranquillity or emancipation can be attained. These form the highest happiness. They are-Satsanga, or association with the wise, discrimination between the real and the unreal, dispassion, enquiry of "Who am I”? and

meditation. These are called heaven. These are religion. These form the highest happiness. Become a good man first. Then control the senses.

UNCERTAINTY OF LIFE

In the Bihar earthquake a rich banker had to beg for nine rupees just to protect himself and his family from death by starvation. A Pandit earned slowly twenty-five thousand rupees by selling his books; but he had to spend that money in a short time in the treatment of his chronic chest-complaint. He tried all sorts of medicines, but all in vain. He had to leave the house for leading the life of a hermit. Life is quite uncertain here. Money comes and goes. Disease of various sorts attack this body. Yet man clings to this ephemeral life here. He forgets the truth. O man! Seek everlasting bliss and peace in the Atman or Soul within by purifying the mind and practising meditation. This is the only remedy to get rid of the pains of Samsara. Be quick in taking to spiritual pursuits. Hairs are becoming grey. Teeth are falling. Indriyas are getting cold. Practise meditation while you are young. You can do nothing after retirement from service.

UNTOUCHABLE-WHO IS

He who eats, drinks and sleeps,

He who lives to fill his belly,

Who gossips and back-bites,

Is really an untouchable.

He who identifies himself with the body.

Who worships the body,

Who adores the mammon,

Is really an untouchable.

He who hates others,

Who vilifies others,

Who is jealous of others.

Is really an untouchable.

He who is selfish and rude,

Who does not practise Atma Vichara,

Who is greedy, lustful and proud,

Is really an untouchable.

He who hoards money,

Who drinks and gambles,

Who has a lustful look,

Is really an untouchable.

He who has no knowledge of the Self,

Who is sunk is worldliness,

Who is attached to worldly objects,

Is really an untouchable.

He who exploits the weak,

Who robs the property of others,

Who is crooked and cunning,

Is really an untouchable.

He who thinks one thing,

And speaks another thing,

And acts another thing,

Is really an untouchable.

He who is ungrateful,

Who practises double-dealing,

Who always does mischief,

Is really an untouchable.

He who commits adultery,

Who creates splits and dissensions,

Who is unjust and cruel,

Is really an untouchable.

USEFUL HINTS

Eat less, masticate more. Clothe less, bathe more. Sit less, serve more. Hate less, love more. Take less, give more. Worry less, laugh more. Rest less, work more. Thus will you enjoy wonderful and supreme peace of the soul.

VAIRAGYA

There is no sword more powerful than Vairagya to cut off all sorts of attachment to this world. Is not a kingdom valuable to be owned? Is not a summer-house or a pleasant garden with sweet smelling flowers pleasant to live in? Is not the company of young Maharanis with tender waists and lotus-like eyes dear as life itself, very pleasing? Yet, wise dispassionate men like Bhartrihari, Buddha and Gopichand had retired into forests kicking all these things as worthless as straw, realising the Self which alone can confer immortality, infinite bliss and eternal peace.

VANITY

He is really a merchant of vanity who trades in the feelings of others, according to his own self-interest, and boasts about his own genius, his own virtue, material possession and physical beauty-knowing not that sooner or later his true mettle will be found out, that a stroke of paralysis might force him to live like vegetable the rest of his life, that a liquidation of his bank or an earthquake might leave him a pauper, and a spell of sickness might neatly peel off his fine looks. Vanity is the forerunner of moral death.

VICES TO BE ERADICATED

(Major ones)

1. Ambition.
2. Anger.
3. Arrogance.
4. Attachment.
5. Avariciousness.
6. Avenging nature.
7. Back-biting.
8. Censure and criticism.
9. Conceit.
10. Committing cruelty & atrocious deeds.
11. Crooked-mindedness.
12. Cruelty.
13. Deceitful nature.
14. Depression.
15. Desire.
16. Double-dealing.
17. Dullness.
18. Eating more than enough.
19. Egoism.
20. Envy.
21. Evil thoughts and habits.
22. Godlessness.
23. Harsh words.
24. Hatred.
25. Hypocrisy.
26. Jealousy.
27. Laziness.
28. Lust.
29. Mischief Mongering.
30. Merciless nature.
31. Miserliness.
32. Obstinacy.
33. Pride.
34. Scandal-mongering.
35. Selfishness.
36. Tale-bearing.
37. Telling lies.
38. Unchaste looks.

(Vices Minor)

1. Arguing nature.
2. Agitation of mind.
3. Belittling.
4. Bragging.
5. Brooding over nothing.
6. Building castles in air.
7. Chicanery.
8. Degrading others.
9. Delusion.
10. Greed.
11. Haughtiness.
12. Humbug.
13. Ill-treating menials.
14. Impertinence.
15. Improper actions.
16. Indolence.
17. Injustice.
18. Interrupting nature
19. Irritability.
20. Killing ants and other small insects
21. Looking into others' faults.
22. Maliciousness.

23. Despondency.
24. Diplomacy.
25. Drinking habit.
26. Emotions.
27. Enmity.
28. Fault-finding.
29. Fighting nature.
30. Gambling.
31. Gloomy appearance.
32. Protesting nature.
33. Rashness.
34. Restlessness.
35. Retaliating
36. Revenging nature.
37. Roguery.
38. Rudeness.
39. Self-conceit.
40. Showing one's skill & power before others.
41. Slander.
42. Sleeping during day time.
43. Slothful nature.
44. Smoking habit.
45. Mental weakness.
46. Misbehaving.
47. Mocking at others.
48. Negligence.
49. Novel-reading.
50. Obloquy.
51. Obscurity.
52. Ostentatious nature.
53. Pedantry.
54. Persecution.
55. Pettiness.
56. Pilfering.
57. Wandering nature.
58. Wasting time for nothing & useless company.
59. Worrying habit.
60. Planning & scheming.
61. Procrastinating.
62. Stagnation.
63. Stubborn nature.
64. Talking ill of others.
65. Talking too much.
66. To have a honied tongue & gall-heart.
67. Unnecessary arguments.
68. Unsteady mind.
69. Using obscene words.
70. Vanity.

VIRAT-HIRANYAGARBHA-ISVARA

Virat includes the sum total of all physical bodies, objects, etc., plus the reflected intelligence or consciousness. Hiranyagarbha is the sum total of all astral bodies plus the reflected intelligence or consciousness. Ishwara is the sum total of all Karana Sariras plus the reflected intelligence or consciousness.

VIRTUES DIVINE

What is wanted is the cultivation of divine virtues like serenity, regularity, absence of vanity, sincerity, simplicity, etc. Just as you have in the Bhagavad-Gita a catalogue of the

divine virtues you ought to cultivate, I have put together in the form of a small song eighteen all important virtues which you ought to develop. They are:-

«Serenity, regularity, absence of vanity,

Sincerity, simplicity, veracity,

Equanimity, fixty, non-irritability,

Adaptability, humility, tenacity,

Integrity, nobility, magnanimity,

Charity, generosity, purity.

Practişe daily these eighteen 'ities',

You will soon attain Immortality.

Brahman is the only real entity.

Mr. So-and-So is a false non-entity.

You will abide in Eternity and Infinity.

You will behold unity in diversity.

You cannot attain this in any University,

But you can attain this in the Forest Academy!

All these virtues end in ‘ity', so it is easy to remember them, just as you have in the well-known 'tion' sentence-"Examination is a great botheration for the Hindu nation whose sole occupation is cultivation".

VIRTUES TO BE CULTIVATED

1. Abstinence.
2. Adaptability.
3. Adversity.
4. Ahimsa.
5. Alertness.
6. Amiability.
7. Application.
8. Aspiration.
9. Attention.
10. Behaviour.
11. Benevolence.
12. Character.
13. Charity.
14. Cheerfulness.

15. Complacency.
16. Compassion.
17. Consideration.
18. Contentment.
19. Counter-thoughts.
20. Courage.
21. Courtesy.
22. Destiny.
23. Determination.
24. Dignity.
25. Discretion.
26. Discrimination.
27. Dispassion
28. Duty.
29. Earnestness.
30. Elegance.
31. Emulation.
32. Endurance.
33. Equanimity.
34. Faith
35. Fidelity
36. Firmness.
37. Forbearance.
38. Forgiveness.
39. Fortitude.
40. Friendship.
41. Frugality.
42. Generosity.
43. Gentleness.
44. Goodness.
45. Gracefulness.
46. Gratitude.
47. Heroism.
48. Honesty.
49. Hope.
50. Hospitality
51. Humility.
52. Industriousness.
53. Initiative.
54. Incorruptibility.
55. Inspiration.
56. Integrity.
57. Intuition.
58. Justice.
59. Kindness
60. Love-Universal.
61. Love-Cosmic as Ahimsa.
62. Magnanimity.
63. Manliness.
64. Manners.
65. Meekness.
66. Mercy.
67. Moderation.
68. Modesty.
69. Nobility.
70. Obedience.
71. Optimism.
72. Patience.
73. Perseverance.
74. Patriotism.
75. Peace.
76. Philanthropy.
77. Pity.
78. Pluck.
79. Politeness.
80. Promptness.
81. Prudence.
82. Punctuality.
83. Purity.
84. Pushing Nature.
85. Regularity
86. Renunciation.
87. Repentance.
88. Resolution.
89. Resourcefulness.
90. Right conduct.
91. Right Conduct-Glory of
92. Righteousness the Breath of life.
93. Self-analysis.
94. Self-control.

95. Self-denial.
96. Self-examination.
97. Self-help.
98. Self-confidence.
99. Self-restraint.
100. Self-discipline.
101. Self-improvement.
102. Self-reliance.
103. Self-sacrifice.
104. Serenity.
105. Silence.
106. Simplicity.
107. Sincerity.
108. Sincere friendship.
109. Sympathy.
110. Sweetness.
111. Tact.
112. Temperance.
113. Toleration.
114. Truth-Truthfulness.
115. Will-Power.
116. Zeal.

MAJOR VIRTUES

117. Alms-giving
118. Balance of Mind.
119. Brahmacharya.
120. Desirelessness.
121. Tranquillity of mind.
122. Truth-seeking.
123. Unfailing Devotion.
124. Unshakable faith in God.
125. Vairagya.
126. Work without attachment.
127. Self-effacement.

VIRTUES—WORD PICTURE OF

1. Temperance-Eat not to dullness; drink not to elevation.

2. Silence-Speak out but what may benefit others or yourself; avoid trifling conversation.

3. Order-Let all your things have their places; let each part of your business have its time.

4. Resolution-Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality-Make no expense but to do good to others or yourself; i.e., waste nothing.

6. Industry-Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. Sincerity-Use no hurtful deceit; think innocently and justly, and if you speak, speak accordingly.

8. Justice-Wrong done by doing injuries or omitting the benefits that are your duty.

9. Moderation-Avoid extremes; forebear resenting injuries so much as you think they deserve.

10. Cleanliness-Tolerate no uncleanliness in body, clothes or habitation.

11. Tranquillity-Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity-Rarely use venery but for health of offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.

13. Humility-Imitate Jesus and Socrates.

(And so on- have similar word-pictures for other Virtues you wish to cultivate.)

VISION-ANGLE OF

Have a new angle of vision. Arm yourself with discrimination, cheerfulness, discernment, alacrity and undaunted spirit. A glorious brilliant future is awaiting you. Let the past be buried. You can work miracles. You can do wonders. Do not give up hope. You can destroy the harmful effects of unfavourable planets through your will-force. You can command the elements and the nature. You can neutralise the effect of evil influences and the antagonistic dark forces that may operate against you. You can change the unfavourable circumstances into best possible ones. You can nullify destiny. Many have done this. You can also do so. Assert. Recognise! Realise! Claim thy birthright now. Thou art the Immortal Self!

VISION—SPIRITUAL-TRANSFORMING

EVIL INTO GOOD

There are four ways of transforming evil into good. He who practises this useful Sadhana will never have an evil Drishti or the eye of evil vision, and will gain the eye of spiritual vision. He will have a changed angel of vision. He will never complain of bad environments. You must put these into practice daily.

(i) No man is absolutely bad. Everyone has some good trait or other. Try to see the good in everyone. Develop the good-finding nature. This will act as powerful antidote against the fault-finding habit.

(ii) EVERY ROGUE OF THE FIRST ORDER IS A POTENTIAL SAINT. He is a saint of the future. Remember this point well. He is not an eternal rogue. Place him in the company of saints. In a moment his pilfering nature will be changed. Hate roguery but not the rogue.

(iii) Remember, that Lord Narayana is Himself acting the part of a rogue, thief and prostitute in the world's drama. This is His Lila (sporting). The whole vision becomes changed at once. Devotion arises in your heart immediately when you see a rogue.

(iv) Have Narayana Drishti everywhere. See Narayana everywhere. Feel His presence. Whatever you see, feel, touch and taste, is nothing but God. Change the mental attitude. Change the angle of vision. Then only one will have heaven on earth. What is the earthly use of one's reading of the Upanishads and the Vedanta-Sutras, when one has an evil eye and foul tongue?

VOWS

Vow is beneficial to prevent you from lapsing into error. If you take a vow and then on giving up, it is not a vow at all, but a proof of ficklencess. Make solemn resolves. Do not take a vow. If you take a vow, you should stick to it at all costs. Otherwise vows will lose their sanctity.

The inclination of the mind towards woman is Raga (love)

The inclination of the mind to return evil for evil is Dvesha (hatred).

The desire for the acquisition of lands, houses, etc. is Kama (passion).

The Vritti which arises in one when he is thwarted

By another in the accomplishment of such desires, is Krodha (anger).

The thought of one that he should not spend.

Even a particle of his wealth on good purpose is Lobha (greed).

The indifference in one, who through the infatuation of his wealth

Does not care to know what actions ought to be done and what not, is Moha- delusion or ignorance.

The thought of one who through abundance of his wealth thinks that nothing is impossible for him, is Moda (arrogance).

The ill-feeling shown by one towards another of equal wealth is Matsarya (envy).

The action of the mind which feels miserable

At the grief of another leaving him

And oppressing itself is Irshya.

The action of the mind which feels miserable

At another being happy like itself is Asuya.

The thought of one who thinks that he would become famous

Through the performance of certain action is Dambha.

The thought of one that he is able

To perform everything is Ahamkara (egoism).

WEALTH IS WANT

Let me not speak ill of others,

Let me not waste my time,

Let me not forget my Beloved,

Let me not injure others,

Let me not leave the company of the wise,

Let me not do vicious deeds,

Let me not leave the study of scriptures,

Grant me such a wealth, O Lord.

Let me have devotion to Thee and the Saints,

Let me serve humanity with Atma-bhav,

Let me be endowed with equal vision for all,

Let me have a balanced mind at all times,

Let me posses purity of heart,

Let me be free from lust, egoism and anger,

Let me be always merged in Thee,

Give me such a wealth, O Lord.

Let my Vak sing Thy praise always,

Let my mind repeat Thy name for ever,

Let my eyes behold Thy sweet Form,

Let my ears hear Thy Lilas,

Let my hands be utilised in Thy service,

Let my feet perambulate around Thee,

Let my tongue taste Thy Prasad,

Give me such a wealth, O Lord!

WEALTH- SPIRITUAL

Spiritual wealth is real inexhaustible wealth. Divine knowledge is real knowledge. Find out the way to conquer Death. Realise the Eternal Atman and attain freedom of your heart.

WELCOME- SWAMI SIVANANDA'S WAY OF

(From a letter to a foreigner)

Blessed Atman! Thy kind letter. Delighted to hear about your noble mission and aspiration. Laudable indeed; I wish you sanguine success. Life is meant for Self-realisation. That alone can make you perfect, free and independent. A bright future awaits you… This is your own sweet home (Sivananda Ashram, Rishikesh). This is an ideal Centre for spiritual progress. Cordial greetings. There are many students here from

all States of India and of whole world. They all feel quite at home and find rapid progress. The spiritual vibrations of this holy spot help them a lot. All arrangements for their boarding and lodging, comforts, and conveniences, are made by the Ashram. I do not demand anything from my students. A few devotees, who can afford to pay, help the Divine Mission with their contributions… Make your own arrangements for procuring a Visa. I do not give any guarantee to the students for obtaining a Visa. I share with them all I have, but they should have enough for their travel, maintenance and return to their country. Then there will be no difficulty to obtain a Visa and other documents from the Government. Kindly consult the Indian Embassy. They will help you. The climate is fine throughout the year, but the students from foreign countries prefer winter, the period from November to March. It will be sufficient if you stay here for three months. You can learn everything quickly and return home and continue your practice. May the Lord bless? Cordial greetings. Hari Om Tat Sat.

Thy own Self

Swami Sivananda

WHO IS WHO

Who is wise? He who has attained Self-realisation: A Knower of Brahman.

Who is wealthy? He who has Viveka (discrimination) and Vairagya (dispassion).

Who is happy? One who lives in Ananda-Kutir?

Who is renowned? A saint or a Sage or a Yogi.

Who is learned? He who knows Brahman.

Who is a man of renunciation? A desireless man, one who has no craving.

WIFE

A wife who is modest, who is devoted to her husband, who carries out all his wishes, who does Kirtan and trains her children also in leading a religious life, is certainly a DEVI. But the woman who is proud, self willed and arrogant, who argues with her husband and does not carry out his commands, and who stands in the way of his spiritual practices or demands of her poor husband costly dresses and necklace, is a Devi with “I” added- Devil.

WIFE'S GREATNESS

What a wife is to a Hindu husband is well illustrated by a verse in the Ramayana where Sri Rama referring to Dharmeshu patni, Kshamaya Dharitri, Sneheshu Mata, Shayaneshu Rambha, Rage Sakhi, Lakshmana Sa Priya Me". "In counsel she is my counselor, in action she is my servant, in religious performances she is my partner, in tolerance she is like the earth, in affection she is like unto my mother, in bed she is like celestial Rambha and in play she is my companion. Such indeed, O Lakshmana, is my beloved.." This is the Hindu ideal of a wife.

The inspiring force of the home is woman. The home is the origin and beginning of every form of social organization. It is nursery of the nation... it is the women that keep up the life and happiness of the home through their smile, tender affection, sweet speech, charming personality, grace and angelic presence. The home will be a real void without their presence.

It will be of great benefit to know what the Great Ones have said about the ideal of conduct and deportment that a woman should try to live up to. Sri Rama instructs Kausalya, his Mother, as follows:

"To a woman so long as she is alive, the husband is indeed the Lord and God. That woman who, though noblest of all, and given to vows and fasts, does not look after her husband, will indeed obtain an unmeritorious future. Even if a woman has never bowed to the Gods and has ceased to worship them, she obtains the highest heaven by serving her husband. A woman should be absorbed in the service of her husband, taking delight in his pleasure and good. This is the path of the Dharma known for long ages, revealed in the Vedas and remembered by the world. There is nothing more cruel for a woman than to desert her husband. To attend upon and to serve one's husband is no doubt the highest duty of a woman. So long as a woman lives, her husband is her only master.

Then, again, there is Kanva Rishi's advice to Shakuntala on the eve of her departure from his Ashram to king Dushyanya's residence. Kanva Rishi says:

"Shankuntala! Serve all your elders. Though your Lord is angry with you at times, do not go against his wishes. Do not be too much attached in enjoyment. Treat your dependants and his other wives with motherly affection and tenderness. Be an affectionate companion to your sisters-in law. Be obedient to your mother-in law. These

attributes will make you the true mistress of the house. Otherwise, you will give pain and trouble to the whole family".

To a lady, the husband is indeed the highest ornament of all ornaments. Being separated from him, she, however beautiful, does not shine.

WICKEDNESS-HEINOUS TYPE

Many people in this world behave in a wicked and mean way just as a cat would behave with a mouse. Their words mean one thing while their actions are quite different. They do not say what they mean, nor mean what they say. Some talk at great length on philosophy, Gita and Upanishads. They deliver lectures but their actions are not consistent with their speech. The public are deceived by such people. Some pose to be pious. They wear many Tulsi Malas or Rudraksha Malas around their neckes, grow long beards and matted locks and utter 'Siva, Siva,' 'Hare Ram', 'hare Krishna but their actions belie their words. Just as the mind of a vulture is ever fixe on the flesh, though it soars very high in the sky, so also the minds of these people are fixed on sensual enjoyments in spite of their lengthy discourses on piety. Do not be deceived, therefore, by external appearances. Do not be deceived by prostrations and crocodile tears. Watch the actions, speeches and behaviour of such persons minutely. Judge them correctly after due reflection and mature deliberation.

WILL

Will is the dynamic soul-force. When it operates, all the mental powers such as the power of grasping, power of conversation, reasoning power, of discrimination, power of reflection and inference all these come into instant play. Will is the king of mental powers. When rendered pure and irresistible, will can work wonders. Will becomes impure and weak through vulgar passions, love of pleasures and desires. Fewer the desires, the strongest the will. There is nothing impossible on earth for a man of strong will-power.

WILL POWER ITS DEVELOPMENT

Every temptation resisted, every sensual thought repressed, every harsh word withheld, every noble aspiration encouraged, helps you to develop your will power or soul force and takes you nearer to the Goal. Sincerity in Sadhana is the key to success. With strong

feeling, repeat mentally: OM OM OM. I can do everything through my will. OM OM OM. I have invincible will. OM OM OM".

WILL POWER ITS NATURE AND STATUS

Will is the dynamic soul force. When it operates all the mental powers, such as the power of judgement, power of memory, power of grasping, power of conversation. Reasoning power, power of discrimination, power of reflection and inference-all these come into instant play. Will is the king of mental powers. When rendered pure and irresistible, will can work wonders. Will becomes impure and weak through vulgar passions, love of pleasures and desires. Fewer the desires, the stronger the will. When sexual energy, the muscular energy, anger etc. are all transmuted into the will force, they are controlled. There is nothing impossible on earth for a man of strong will power.

WISDOM-INGREDIENTS OF

Wisdom alone can give you liberation. "I am all-pervading, immortal Atman". This is wisdom.

Wisdom has the following ingredients-tolerance patience, kindness, generosity, humility, unselfishness, guilelessness, sincerity, courage, peace, purity, self-restraint, self-denial, discrimination and dispassion. May you attain wisdom.

WISE MAN

A wise man should wander alone. He should be homeless and be ever alert. He should resort to a cave and should not exhibit his real worth. He should remain without friends. He should indulge in as little speech as possible.

WITNESS

If your friend suffers from severe pain it the stomach, you are not certainly affected, because you stand as a witness of his body, Even so, if you stand as a witness of your own body and mind, you will experience no pain. By fixing the mind on Brahman, by identifying yourself with the Eternal, attachment to the body will vanish.

WOMEN

When you happen to live in Dharmashala or public inn, if there is a single woman in your neighbouring room, leave the place at once. You do not know what will happen. It is

always advisable to leave the danger zone, immediately, however strong you may be through the practice of Tapas and meditation. Do not expose yourself to temptation. Remember the story of Sri Vyasa and his disciple Jaimini. Even highly-developed Rishis who used to live on leaves, roots, air and water had succumbed to temptation..... Do not sit on the same carpet or mat or bench on which a woman is sitting. A woman also should observe the same precaution. Never sit alone with a woman in a room. Do not be too familiar with anyone, particularly with any woman. Familiarity breeds contempt. You must know psychology well. Then only can you move and mix with different minds tactfully. Too much familiarity ends in rupture and enmity.

Modesty is the ornament of women. To go beyond the boundary of modesty, to behave like a man, destroys the elegance, grandeur, grace and beauty of the fair sex Nothing can atone for the want of modesty in woman, without which beauty is ungraceful. Modesty is a fundamental virtue which a woman ought to possess. Modesty is a wonderful mixture of humility, politeness, decency, elegance, gentleness and sweetness, Modesty is the most precious ornament of a woman. A modest woman is restrained by a sense of propriety. She has good behaviour and manners. Modesty is the mark of true nobility. A woman without modesty is a flower without fragrance. A woman without modesty is a mere void although she possesses many other virtues. Modesty raises a woman to the status of divinity. A modest woman commands respect.

O! Devis, do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See divinity in your husband.

Why did Sri Sankara and Dattatreya condemn the ladies only? There is a definite purpose in their criticism on Stree Ninda. Though a woman is eight times more passionate than man, she has a certain amount of self-restraint. She only tempts a man by her glances, smiles, sweet words and keeps quiet. She never takes an aggressive step. Man only is the real culprit. In order to create dispassion or Vairagya in his mind, they have criticised the woman.

Remembrance of the skeleton and the dead body of a woman will induce Vairagya in your mind. The body has come out of the filthy discharge. It is full of impurities. In the end it is reduced to ashes. If you remember this, vairagya will dawn in your mind. Attraction for ladies will gradually vanish. If you place before your mind the sickly figure of a lady or the picture of a very old lady, you will develop Vairagya.

DEFINITION

Woman is a Griha Lakshmi. She is a mysterious mixture of softness, gentleness and gracefulness. She is a compound of service, patience and love. She is a combination of more fat, more polish and less hair, more heart, more emotion and more tears, more rotundity, more curves, more glittering. She is Maya's tempting charm and magic. She comforts and cheers up her husband, children and guests. Even Brahma, the Creator, failed to describe her fully. She is some mysterious something that gives charm to this world. She is Durga, Kali and Parvati. Without her this world is a void. Nothing appears as a great thing.

WOMANHOOD

She is full of tenderness and devotion.

She is elegant and graceful.

She can attain easily God-realisation, because she has more love than man.

This is her natural trait.

She goes to bed late after all Seva and gets up early to start work.

She is not Abala, but she is dynamic.

She holds the key to house, and the key of the nation too.

Women is Lakshmi of the house. She is Goddess.

She is the soul of the house. She radiates joy and love to all.

She ably manages the house. She comforts her husband, children and guests.

Without her there is no charm, there is no happiness in the house.

She starves and makes others happy.

She is full of sacrifice and surrender.

She is very patient, humble and gentle.

She has more endurance than man.

She is the first Guru for her children.

She moulds their destiny.

Glory to women! Prostrations to women the manifestation of Para-shakti.

SANCTITY OF WOMANHOOD

Woman is the Divine power on earth.

Woman is the first teacher of man.

See women as the Energy of God.

Woman is the Sajiva Maya or Chaitanya Maya.

Woman is an embodiment of sacrifice, Ahimsa and patience.

If she is weak in striking, she is strong in suffering.

Woman is an embodiment of patience, gentleness, softness, service and Ahimsa.

Woman has innate sweetness. She is kind, tender and affectionate. She has a motherly heart. So she is fit for Bhakti-Yoga.

The women of India have preserved the spiritual character of our society.

WOMAN'S SIGHT

A desire to see woman becomes a desire to talk; a desire to talk becomes a desire to touch; a desire to touch becomes a desire to unite! Maya's tricks are wonderful and inscrutable. O aspirants, beware, beware, beware. Be cautious, be vigilant, be on the alert. Live amidst Sadhus in seclusion. Seclusion and Satsanga are impregnable fortresses to guard you against all temptations. Take refuge in the Lord's Name. Sing Lord's praise, do Japa and meditate. Nothing can attract you, nothing can tempt you. Study again and again books like “Lives of Saints”, “Bhartrihari Vairagya Shatakam” and “How to get Vairagya”. Strengthen dispassion, discrimination and Vichara Shakti.

WORDS-MEANINGLESS

I', 'Mine', 'He', You', 'Mine and Thine', This, That', 'Here', 'There', are all meaningless in the true sense.

These words and the hosts of phantoms that Avidya creates, have always been delusive and illusory. The Absolute is the only Reality. The Absolute alone exists.

WORK IS WORSHIP

Work is worship. Work is meditation. Serve everyone with intense love, without any idea of agency, without any expectation of fruits or reward.

Work elevates when done in the right spirit without attachment or egoism. If you are a Bhakta (devotee), feel you are a Nimitta or instrument in the hands of God. If you adopt the path of Jnana, feel you are a silent Sakshi, and that Prakriti does everything. All works are sacred. There is no menial work from the highest view-point (from the view-point of the Absolute, or from the view-point of Seva Yoga). Even scavenging when done with the right mental attitude as described above, will become a Yogic activity.

WORLD

God has become the world, is immanent in the world and is beyond the world, too. The world is not self-created or self-existent; it is not a mere product of time and space and matter and force, but is created, preserved and dissolved by God.

The world is a shadow or reflection of God in the mind-mirror. It is an illusory show maintained by the jugglery of Maya.

The world will chase you wherever you go. Remain in the world, but leave off worldliness. The world is the best teacher, and you have to live in it, serve in it, and evolve through it. Perfection is not so easy. The daily strokes which you will receive in ordinary life are meant to turn a clod of earth into a fine pot; coloured pottery is the secondary creation. Do not smart under the softening strokes of worldly entanglement. Raise your head and brave every stroke with patience and diligence. You must march to victory. Every step must turn into a jump to a new stage of life.

WORLD A GREAT SCHOOL

This world is a great school. It is for thy education. Be wise. Be in the spirit of Yoga. Utilise all opportunities to the best possible advantage. There is no such thing as bad. Your capacities and will power will develop. You will receive more of Divine Light, Knowledge, Purity, Peace and Spiritual Strength.

Smile with the flowers and the green grass. Shake hands with the shrubs, ferns and twigs. Develop friendship with all neighbours, dogs, cats, cows, human beings, trees, in fact, with all nature's creations. You will have a perfect and rich life.

Open your eyes now. Wake up from your deep slumber and profound inertia. Regain the lost divinity. Thou art Divine. Thou art Atman. Realise this and be free.

WORLDLY DUTIES

The mere reading of religious books should not make you indifferent to worldly affairs. Failure in doing one's own duties is not the result of study of religious books, etc. Mental detachment, absence of selfishness, not expecting the fruits of actions and quietude should be the result of study of religious literature. One must do Vichara, and the natural indifference should be towards the pairs of opposites and not towards one's own duties. Study of books on philosophy and religion always keeps the mind in peace, free from bad thoughts etc. It is a sort of negative Satsanga with the learned men and sages who have written those books.

WORLD-EACH ONE'S

An ant has its own world. An elephant, dog have their own worlds. Every man has also his own world. When he attains liberation, he destroys his own world created by the mind. Other people have their own worlds. Common world is only accidental. When a Jivanmukta attains emancipation, all other people do not attain salvation, because everyone has his own mind, his own Avidya or nescience. A Jivanmukta has annihilated his own Avidya.

WORLDLY LIFE

Worldly life is a bed of roses till a thorn pricks you in your foot. When the thorn starts pricking you, then you realise that the World is a bed of thorns. The man then awakens to reality. The world is an illusion. Friends are hypocritical cheats. Relatives are selfish bugs. There is none on whom you can depend except God. Therefore, Beloved aspirants! Awake! Arise! Realise! Resort to the feet of the Lord. Practise Yoga. Come, start today. Waste not a minute.

WORLDLY LIFE-ITS CHAOTIC NATURE

Worldly life is chaotic and fragmentary. It is full of noise, troubles, unrest, agitations and tribulations. A worldly man, though very wealthy and extremely intelligent, though holding a very high position, rank or status in society, is a spiritual bankrupt. He lacks the beauty of holiness, the divine poise, the sense of absolute security, the grace and light of an enlightened soul. Worldly life is characterised by appalling ignorance, disharmony and by a thousand forms of sorrow.

WORLDLY-WISE

Worldly people worship the body. How much time do they give for adoring and serving their body, that fragile bit of clay, a mass of flesh and blood and bones! Those who identify themselves with the body and have no soul-consciousness, are utterly ignorant, though they may possess University degrees. Man speaks of his glory and achievements. It is all vanity. At the bottom of it all are sex, food, indolence and ignorance. O man! Thou are the effulgent Atman. Forget this not.

WORLD PEACE

You have read many books and listened to many discourses. You have shown appreciation and interest in the sacred scriptures. You have developed faith in the greatness and glory of the sages and saints of ancient India. But do not forget that this is not enough. The world wants much more from you. You who have love for humanity, who wish for the world peace and prosperity, what are you going to do? Have you bestowed thought on that?

Do not feel that you are only an ordinary individual, one in millions. Do not think that unless you have co-operation from thousands and thousands all over the world, nothing of real importance will be done. No. You forget that every thought sent out by you,-you, the humble individual that you think you are every thought sent in the proper manner, with full trust in God, in pure unselfishness, has behind it the support of all well-wishers, embodied and disembodied. You do not know how many great well-wishers of the world are everywhere in spirit ready to give invisible help to selfless workers.

WORLD-WAR—THIRD THREATENING

The third world war is threatening. It will quell the pride of nations. Where is Japan now? Where is Germany now? Where is Hitler now? Where is Musolini now? Both parties are now counting their atom-bombs. Atom-bombs are their asset and strength.

Everybody wants to be a leader. Everybody wants to rule over others. Everybody wants power. Everybody wants to be a President or a Dictator. Everybody wants to rule over the whole world. Nobody wants to tap the source by looking within! Ignorance is the cause of war. Passion and greed excite the man, and make him forget his divine nature, universal brotherhood, oneness of humanity, the teachings of Prophets, the truth of Scriptures. He develops headstrong and weak-hearted nature. He hates and kills others ruthlessly. How overwhelming is delusion! It hurls down even mighty intelligent persons into the dark abyss of ignorance. O Man! Wake up from the slumber of ignorance. Know thyself and be free. Understand the oneness of life and consciousness. Learn to discriminate and become wise!

YOGA AND VEDANTA

What is divine living? What are Yoga and Vedanta? Yoga and Vedanta are the concern of divine life. Divine life is a life based on Yoga, and pervaded by the spirit of Vedanta. It is made up of selflessness, service, spiritual practices and Self-realisation. Yoga and Vedanta form the very fabric of divine life. The more we know about it and the more we are reminded about its important aspects, the better equipped we will be to tread our chosen path, because the most important thing about divine life is in the living of it, not so much in the knowing of it. But the importance of knowing it lies in the plain fact that if you have to live it, you must know something of it, so that with a comprehensive knowledge you will be able to live it more effectively.

What are Yoga and Vedanta? Are they only in the books or are they in particular places in the Himalayas or Banaras, or Mecca, or anywhere else? If they are there, are they only there? Are they nowhere else? Is it necessary for us to find their location elsewhere also?

Yes, they are in the books in one respect, and in some respect they are in places like Rishikesh, Mecca and so on. There is a meaning in going to such sacred places, because the people who had lived there lived their lives practically, and they have left the stamp of their life in the very ether of those places. The whole atmosphere is pervaded by the spirit of Yoga and Vedanta and therefore, when you live there, it evokes in you the similar spirit. But the most important place where divine life or Yoga or Vedanta is to be sought and practised, which you have to know, is Dharmakshetra! Dharmakshetra is the mind and the heart of man. If you cannot find Yoga and Vedanta there, you will not find them anywhere else. Everything proceeds from within yourself. Vedanta and Yoga have

come from the heart and mind. Therefore, discipline the mind. And the heart is the seat of the mind.

YOGA—PROGRESS IN STAGES

The first signs of progress in Yoga (Prathama Lakshana) are: -decrease in urine, faces and phlegm, Tejas or brilliance, in the eyes and face, beautiful complexion, lightness of body, sweet voice, abundance of vigour, visions and lights, freedom from disease and sloth.

Clairvoyance, clairaudience are the signs that indicate the second stage in the onward march in the path of Yoga (Dviteeya Lakshana).

The Yogi can walk over the fire, water and a sharp sword. He can move in the skies. He has knowledge of the three periods of time (Trikala Jnana). These indicate that he is in the third, fourth and fifth stage of Yoga. Eventually he frees himself from Prakriti and the three Gunas and attains Kaivalya or absolute independence through Nirvikalpa or Nirbhaya Samadhi.

YOGI'S EXPERIENCE

When the fivefold quality of Yoga, arising from earth, water, fire, air and ether, has been produced, then the Yogi is endowed with body made strong by the fire of Yoga and so he will not be affected by disease, old age and death.

The quality of each element, i.e., smell of earth, taste of water, sound of ether, form of fire, touch of air, is the Yoga-guna. By fixing the mind on the tip of the nose, the Yogi experiences divine smell, by fixing the mind on fore-part of palate, he experiences divine taste, by fixing the mind on the palate, he experiences divine colour, by fixing the mind on the middle of the tongue, a divine touch, a divine sound. The mind is steadied by means of these divine experiences because it is not attracted by the external objects.

The Yogi obtains an adamantine body (Vajrakaya) through the practice of Pranayama, concentration and Yogic Kriyas. He can keep it as long as he likes. Yogi Changdev of Maharashtra kept his body for 1400 years.

YOGI-HOW TO BECOME ONE?

Becoming a Yogi does not involve the abandonment of anyone nor neglect of any duties. It only means switching over from a life of purposelessness to walking in the path of God. It entails only a change of your attitude to life and in the methods pursued for

liberating yourself. For, true renunciation is, after all, a matter of the mind. By all means live in the world and bear your part in it worthily. But do not allow yourself to be tainted by worldliness. "Be in the world, but not of the world". Take care of the present. Leave the future into His hands. Do not desire anything except devotion to His feet. Live for God in the present. Remember Him. Depend on Him and Him alone. Forgetting Him is to take a direct passport to hell. That is the way to become a Yogi.

YOGINS-FOUR CLASSES OF

There are four classes of Yogins: (1) Prathamakalpika-He is just a beginner or a neophyte. The light is just appearing. He has not attained any Siddhi. He is just practising Savitarka Samadhi. (2) Madhu Bhumikaone who has entered Nirvitarka Samadhi, and who has attained Ritambhara Prajna (intuition). This stage is also called Madhumati, because it brings such knowledge as given satisfaction, just as honey does. (3) Prajna Jyoti-The Yogi who has attained mastery over elements and senses. This Yogi cannot be moved or tempted by the invitations of celestial beings even. He has attained the stage of Madhu-Prateeka. (4) Atikrantabhavaneeya-This Yogi has attained the Bhumikas (stages) of Visoka and Samsara-sesha. He has attained Kaivalya or full independence.

YOUTH

The passion and hopes of youth are very turbulent. The senses are boisterous. The emotions are bubbling. The mind is jumping like a monkey. The impulses are revolting. How can there be peace even for a second for this young man? He is tossed about hither and thither like the football or a piece of wood, in the flood of Ganga, or the roaring sea. Miserable is his lot! Pitiable is his plight! Lamentable is his condition! O Lord! Grant peace and discrimination for this young man. Take pity on him. He is really sinking.

ALL ABOUT DESIRES

PHILOSOPHY OF DESIRE

1. Desire is the externalisation of the mind towards objects due to a sense of want or incompleteness.

2. Desire is the movement of mind outward because of its imagination that there is really something outside.

3. Desire is the movement of the mind towards objects because of its belief that the objects will satisfy its inherent thirst for happiness.

4. Desire is a projection of thought due to a feeling of limitation.

5. Desire is the dynamic force behind the manifestation of all objects in the world.

6. Desire is the mode of the emotive mind.

7. Desire is deeply implanted in human nature.

8. Desire has got a power of externalising the mind.

9. Desire is the fuel. Thought is the fire. The thought-fire is kept up by the desire-fuel.

10. Desire, thought, egoism from one vicious circle.

11. Desire is the greatest impurity of the mind.

12. Desire is never satiated even though one possesses the wealth of the whole world.

13. Desire keeps the mind in motion.

14. Desire builds the house of existence. It is its nature to flee endlessly from all that it has.

15. Desire generates a thought, and thought in turn develops into an act.

16. The world around, the environment in which we are placed, the people we are associated with, and the powers that we have, all are the results of our desires.

17. Desires run along the path of one's inclinations, tendency and taste.

18. Human life consists of procession of desires and in this procession man is immersed; he does not know how to come out of this procession.

19. The mind finds the elements of fattening itself by desires, and regales itself in the various dishes of egoism due to desires.

20. The serpent of mind grows bulky on the draughts of the milk of desires, by deriving strength from breathing atmosphere of enjoyment.

21. Desire is the first child of Maya. The whole Lila of this objective world is kept up by the force of desires.

22. The river of worldly life flows on account of desires.

23. Man is a helpless toy in the hand of desire.

24. Man's environments and circumstances are the materialisation of his own desires. The world experience rises or falls in accordance with his desires.

25. All that you are, all that you have, and all that you shall be, is the result of your desires. Your destiny is mapped out by your own desires.

26. Desire is as fickle as monkey. It is never satisfied with the object which is already in the hand, but jumps to other unattained one. The more it is satisfied the more intense it grows.

27. Perception causes desires in immature mind.

28. The tree of the mind is sown by the seed of desire and the flow of the breath helps it to sprout.

29. When desire is produced in individual consciousness it becomes mind and hence it is bound. Mind has got an object to think upon but consciousness is beyond thinking.

30. Death is a change in your world experience due to your desires.

31. This objective universe is nothing but a wheel of desire, and momentum is given by the individual mind.

32. The river of desire is continuously flowing in this earthly plane and its waves are skilfully and efficiently in rooting out the trees of contentment from its bank.

33. Desire enhances the nature of Self-assertion and self-expansion and self-love.

34. In spite of living in the ocean of the Absolute and in reality being identical with it, you imagine yourself to be different from it due to your desires.

35. Desires are incentive to actions.

THE ORIGIN AND THE CAUSE OF DESIRE

36. Originally the desires are stored up in the form of Samskaras or past impressions in the Karana Sarira.

37. Past Samskaras give a push or induce the individual even without his knowledge, and then arises the desire for something external in the mind of man.

38. The cause of desire is ignorance.

39. The cause of desire is the want of knowledge or wisdom.

40. The cause of desire is selfishness.

41. The cause of desire is the sense of want or lacking within oneself.

42. Desire drags away a man as if constrained by force.

43. Man is oppressed by the massive weight of desires. He does not know how to live.

44. Desire is poverty of the soul.

45. Desire rules in a passionate man whose heart is filled with Rajas. He gets bound. He becomes imperfect and weak. He gets limited. He is ignorant.

46. The common obstacles to self-realisation are desire for property, desire for wealth and desire for name and fame.

47. It is desire that binds us to any object, to any kind of objective world.

48. The man is tossed up and down in the ocean of the world. He is simply dragged by desires.

49. Desire is the root-cause of birth and death.

50. Desire is the seed for ceaseless births.

51. Life is a restless surge. No one escapes the clutches of desires.

52. Recurrent desires break the ankles of self-reliance. Feel in advance the prick of a sharp thorn beneath a tempting flower.

53. Every pleasurable desire has in itself, the seed for pain and suffering.

54. Man is entrapped in the cage of desires through frailty.

55. Men are swayed by desires and they lose their sense of righteousness, the sense of time and place. They never discriminate between right and wrong.

56. The darkness of the world continues to be experienced so long as the mind is ignorant and merged in the quagmire of desires.

57. When cravings and desires surge within, the world appears as something intensely burning like fire. Desires are surging in the uncontrolled minds.

58. The increase or the decrease of your suffering is in the hands of desires.

59. The river of desire starts from its source, the Karana Sarira or the causal body, shatters by its force the discriminating rock, intellect, and flows through the mind towards the sea of worldly objects.

60. The original sin, i.e., ignorance, takes the gross form as desire in the mind.

DESIRE—THE ROOT-CAUSE OF MISERY

61. Desire is a hail-storm to the plant of virtue; it destroys the lotus of knowledge. It is helping the dark night of ignorance.

62. On the stage of the world, desire is dancing. It is the Sitar brightening the music of passion.

63. Desire is the hunter who dwells in the forest and his mind is full of plans and schemes.

64. The fish in the water imagines that grass, leaves, wood and everything that floats in water are its food, so also desire takes delight in whatever object comes in front of it. The man finds himself in miserable plight by following the dictates of desire.

65. The delicious fancies of desires, reject the least favour of a mature philosophy.

66. The white-ants of desire eat away the moral values of life, and the life-tree becomes barren and dried up.

67. Those who are in a great position today sink in course of time to the lowest depth. O Man! why do you want to become great? Where has gone the fabulous wealth of emperors? The old order of things have found their way to oblivion. Still desires are deluding you.

68. Desire, once harboured in mind, intimidates the brave, degrades the great.

69. Selfish desires wreck the soul.

70. The man of desire is famished with crude hunger for results, for visible and tangible success.

71. Desire for objects which one wants to have, and aversion from objects which one does not want to have are bondages and nothing else.

72. The mind does not know on account of ignorance that desires are threads which are spinning a cocoon to bind itself.

73. The man of desires loves the benefits of virtues but does not act virtuously; while abhorring the wages of sin, he persists in committing it.

74. The forces of desires take you away from the Self and condition your existence in the way that you hanker after.

75. As a weaver drives his threads into a cloth by means of his shuttle, so also the threads that constitute the fabric of this world are woven by the shuttle of desire.

76. Man is torn by his personal passions, weary of his personal complexities, bewildered at his inability to manage his personal relationships. He always tries to stand on the firm basis of personal feelings. This is all due to desires.

77. Ignorance, that feeds desires, grows again by desires.

78. Desire kills the growth of the soul.

79. The veil between man and God is desire.

80. A body being dead, the vital airs leave it and float in the atmosphere with the latent seeds of desires that have yet to fructify. The mind of the dead recovers from the state of insensibility produced by death, after a short time and begins to experience various kinds of other worlds in accordance with its respective desires. Again he is attracted to the life of this world on account of his unfulfilled desires.

DESIRE-ITS MODIFICATIONS

81. The feelings disappointment and anger are the modifications of desire when it is not fulfilled.

82. Desire turns into disappointment and anger is the gross effect of disappointment.

83. Suppressed desires takes the form of hypocrisy.

84. The desire for power, name and fame subsequently leads one to greed, jealousy and mean-mindedness.

85. The phenomena of birth and death mean only change and variety in the desires and interests of the individuals.

86. Desire for wealth, when it is fulfilled, takes the form of anxiety to preserve and save it and should it be lost or squandered, desire turns into extreme anguish.

87. Avarice and the like spring from desire.

88. Curiosity turns into desire of the mind.

89. Interest and feeling precede a desire. Hope and expectation fatten the desire.

90. Desire for sensual objects brings misery along with it. You are anxious whether you will obtain the desired object or not? If you do not get them misery increases. You hate those persons who stand in the way of your obtaining the objects.

91. Intense desire turns into extreme selfishness. Selfishness develops into greed. Greed is the cause for one's destruction.

92. Intense desire for wealth brings forth miserliness in man.

93. Ignorance, desire, selfishness, greed, anger, confusion of intellect and destruction-these are the stages in the path of darkness.

94. All the vices of the modern world are different modifications of desire.

VARIETY OF DESIRES

95. The desire to live long, the desire to acquire knowledge and the desire for happiness are the fundamental desire of man.

96. Sattvic desires enable one to have right understanding, dispassion and divine aspiration.

97. Rajasic desire induce activity, likes and dislikes and restlessness.

98. Tamasic desires induce one to do wrong acts which leads to bondage and decay or right propensities.

99. The desire for worldly objects is the most dangerous enemy of man. It stings one like a venomous serpent, cuts like a sword; pierces like a lance, binds like a rope, burns like a fire, blinds like a dark night and grinds down its helpless victim like a heavy stone. It destroys wisdom, upsets the balance of his mind and throws him into the deep and dark well of infatuation.

100. Desire of learning is of three kinds; addiction to study, addiction to many subjects and addiction to the observance of injunctions laid down in religious books.

101. Desire for sex, desire for progeny and desire for freedom are the three kinds of fundamental desires.

102. Desire for the food and desire for sex are instinctive desires.

103. Desire for food, desire for sex and desire for sleeping are common to all beings. But along with that, desire for higher life and desire for evolution arise only in man.

104. Desire for worldly objects is iron chain that binds a man. Desire for higher values is golden chain. Desirelessness alone is liberation.

CONQUEST OF DESIRE

105. Examine thy heart carefully and thoroughly. You will find many lurking desires. Destroy them.

106. Spiritual armour is more necessary than worldly desires.

107. Melt your desires born of the illusory ego in the furnace of asceticism.

108. Put forth sufficient effort to destroy all desires, all your ills, physical and mental, will dissolve of themselves in a moment.

109. Check your imagination, destroy your desires, purify your mind, transcend the three Guans. You will have Nirvikalpa Samadhi.

110. Desirelessness does not spring forth form laziness. Wake up and destroy the enemy.

111. Annihilate all desires; at once the mind becomes pure and tranquil.

112. Develop your will-power by driving away the desires of the heart.

113. Death does not easily kill the person who does not wear on his bosom the necklace of vicious desires.

114. Conquest of desire is conquest of death.

115. The knot of the heart is cut asunder, all doubts vanish, all Karmas fade away when one becomes desireless.

116. Conquest of desire is the most difficult task. The obliteration of latent desire is very hard to accomplish.

117. The words of Guru and the words of scriptures are rightly understood only when the mind is free from surging and selfish desires.

118. Desire is as dangerous as a serpent which although very appealing to touch stings fatally.

119. The fire of desire burns the heart so intensely that even nectar will not give them relief.

120. Mind finds no rest anywhere. Like a caged lion, it is always restless due to desires. It falls to objects as passionately as a bird on its prey; but it gets very soon disgusted with them as a baby with its toys.

121. Of all the evils of the world desire is the most painful. It yokes to trouble even the most guarded man.

122. All desires for enjoyment die out like the lotus bud fading away in the cold season, in him who has lost all pride and has held in powerful check his arch-enemy the senses.

123. The desire is verily the nave of the wheel of illusion. If one can withstand it in all possible directions, it cannot effect him to the slightest extent.

124. Conquest of mind is possible only by lessening the desires. Therefore, abandon all desire through dispassion, discrimination and meditation on Brahman.

125. To have control over the mind and the senses, is real heroism. To refrain from harming others is the highest charity. To abandon desires is the true austerity. Whatever brings about unity and harmony is desirelessness.

THE WAYS OF ANNIHILATION OF DESIRES

126. Every desire, when it is cherished, gives a promise of the happiness of its fulfilment; the promised happiness quickly and imperceptibly shifts its centre to the objects of a new desire. This tantalising process goes on endlessly.

127. Lotus grows in the pond. There is mutual understanding between the lotus and the pond; so also desirelessness derives nourishment from gnosis. Gnosis develops fully through desirelessness.

128. Desires can be starved to death by abstention from gratification of desires. Desires perish from lack of nourishment.

129. Do not identify with your self-seeking desires.

130. The spirit may pull you in a direction and desire in opposite direction. Be firm and courageous. Yield not to the tempting desires.

131. Desire-nature is the most troublesome part of man. It should be transmuted into stability and energy respectively. Thus controlled and mastered, try to become a fit instrument of humanity.

132. Desire melts away on developing right type of intuition.

133. Watch your desire carefully. Do not allow any evil thought to enter the gates of the mental factory.

134. Desire is the greatest smuggler. Thy precious treasure, the Soul, is smuggled, even without your knowledge, by desires.

135. One should overcome desires by having recourse to unflinching discrimination.

136. The old desires will raise their hoods and strike teeth deep into your mind again. Mark the faintest rise of desire and nip it in the bud. It often comes suddenly. You are apparently hurried on the point of yielding. Beware. Do not go astray. Strengthen your dispassion and discrimination.

137. Do not allow the balance of mind to be overthrown by desires and anxieties.

138. When, from the proper realisation of the Truth, man ceases from all mental planning, he reaches the condition wherein there is no mind for it ceases to exist for want of desires.

139. When all desires are given up, the mortal man becomes immortal.

140. Inwardly free from all desires, dispassionate and detached, but outwardly active in all affairs, behave in this world, O man!

141. Free from egoism with the mind detached from desires as in sleep, behave in this world, O Man!

142. There is only one flight from the world. It is flight from tyrannous desires of the mind. This world is unquiet city for those who spend their lives in the service of their passions.

143. Try to withdraw yourself completely from the attractive perceptible scene in the beginning.

144. Aloofness of body from sensuous objects and aloofness of mind from immoral thoughts, are needed for the attainment of desirelessness.

145. Action without a motive alone can check the current of desires and direct the flow of life to proper channel.

146. Desire to enjoy lurks in the heart of the aspirant like a fire smouldering under ashes. For months it smoulders slowly in seeming quiescence and then one day, due to the constant change and interplay of the flames flash out and in a few moments all the

self-control that has been gained by months of patient endeavour, is burnt up. Therefore be on the alert always

147. Desires corrupt the foundation of life.

148. Just as the birds caught up in a net are unable to fly, so also deluded Jivas are unable to realise their essential nature, and are caught up in the net of desires.

149 Just as with the approach of day and with passing away of dark cloudy night, it becomes difficult for thieves to move about in search of their desired objects, so also desire is extinguished at the dawn of knowledge.

150. Desire is rendered ineffective by performing the duties of everyday life, without any attachment, by chasing out all ideas of worldly things from the mind and by ever keeping in mind the perishable nature of the body.

151. The midnight ghosts of desires have their revels in one's heart only so long as his mind is not subdued by deep application to the One Truth.

152. Turn aside from controversy and put away heavy loads of judgement and criticism and censorship. Free yourself from the burden of opinion and become desireless.

153. True contemplation means the complete destruction of all desires and the most pure character of heart.

154. Still the desires of the sense-objects through abstraction and self-restraint and hear the thrilling music of the Soul.

155. Make celibacy thy horse, patience thy saddle, discrimination thy arrow, vigilance thy sword, desirelessness thy shield, and courage thy armour. Enter the battle-field of heart, kill the enemy, mind, and enjoy bliss.

156. Close the senses through abstraction. Make the mind steady. Let it cease vibrating with desires.

157. Allow not any desire to disturb your meditation.

158. Forceful suppression is not helpful but harmful.

159. Forceful suppression of desires gets aggravated and manifests in a furious form when an opportunity manifests.

160. Transmute first unholy desires into holy ones.

161. Mind finds no lasting satisfaction in anything. There is no ultimate satisfaction of desires. Cool this fire of desire which burns in you by the nectar of Atman obtained through meditation.

THE DESIRELESS SUPERMAN

162. He who is desireless is a King of kings. He who is full of desires is a Beggar of beggars though he may be a multimillionaire.

163. He who is desireless will have an absolute free-will.

164. 'I renounce the pleasures of physical world, astral world and Heaven'. In these words, the renouncer declares himself free from all desires and all conditions belonging to this and the next worlds.

165. He who abandons all desires, who is without longing, and who is without the sense of 'mine'-ness and I'-ness attains eternal peace.

166. A desireless man is a master of life and Law.

167. The man who denies the Selfish desires is always serene, calm and peaceful.

168. Desireless man represents consistent and comprehensive affirmation of the Divine in life.

169. Destruction of desires is Moksha or final emancipation or the attainment of the kingdom of God.

170. There is no condition higher than silence which comes after abandoning all latent desires.

171. Desirelessness is the best state of existence which is free from suffering, ignorance and grief and full of unconditional good.

172. It is the inner cleaning of all cobwebs of past Samskaras and evil desires that goes to make a man God-man.

173. Pure Consciousness is reflected only in a desireless mind.

174. The resolute and determined wise man is beyond the attack of worries, desires, curses, and the evil looks of others.

175. The desireless man is always tranquil and is balanced in all conditions of life.

176. That man alone is really great who has given up all his cravings and has become absolutely desireless.

177. Liberated man is free from the fetters of desires.

178. The pure at heart shall see God. Desireless heart is the cleanest of heart.

179. Desireless man is an ideal personality, he is an embodiment of perfection. He is a Superman, a God-man.

180. Desire is bondage. Desirelessness is Liberation. The State of desirelessness is the state of Moksha, Kaivalya, emancipation. Therefore attain this glorious State and enjoy eternal peace and bliss.

ALL ABOUT DIVINE LIFE

WHAT IS DIVINE LIFE?

Divine Life is the perfect life, led according to the laws of Truth.

Divine Life is life immortal, in which the ideal state of perfection and the expansion of the self in infinity and eternity is attained.

Divine Life is life in tune with the infinite.

It represents the synthesis of the fundamentals of all religions.

It represents all the principles of Dharma.

It has no creed of its own, but it represents the essence of all creeds.

It is a means to attain the true ideal of all beings, viz., God-realisation.

It lays the greatest emphasis on each individual perfecting himself.

It teaches you how to control your mind by concentrating all your attention on the inner Atman.

Divine Life means a good life together with self-discipline and an inner awareness of the Atman.

Entertain divine thoughts; do virtuous actions. This is the gateway to Divine Life.

Right conduct, self-conquest, compassion, benevolence, pursuit of truth, service of humanity, meditation and self-enquiry; this is good living; this is Divine Life.

Divine Life aims at harmony, peace and concord.

Live in peace and harmony with your fellow-beings. Radiate goodness of heart all around. This is Divine Life.

DIVINE LIFE CURES ALL ILLS

Through the path of Divine Life alone the world can be cured of its ill.

Artificial living in bungalows with motar cars and servants, with a big bank balance, but without Divine Life, is not prosperity.

Reform yourself through Divine Life; the society will reform itself.

Come then; take a resolve today that you will live every moment of your life for the realisation of God.

If everyone of you makes up your mind to lead the Divine Life from today, from this very moment, what doubt is there that the entire society, of which you are a unit, will not become blessed?

The dawn of a new life awaits you! The time has come! Strive for Divine life. You will be blessed.

A life of self-discipline is a spiritual preparation for the selfless service of humanity.

Self-discipline is a part of Divine Life which shows you how to develop and become perfect into Life Everlasting.

Light the torch of Divine Life. Hold the torch aloft. Let humanity see the spiritual path aright.

On this very day, make your resolve to become strong and powerful, physically, mentally and spiritually.

UTILISE WELL THIS LIFE

Life is a valuable asset; utilise it for attaining God-realisation.

Life without a worthy ideal is like a rudderless boat. Life without aspiration is like a vegetable-existence.

Human birth is a blessing. It is very difficult to get a human birth. Do virtuous deeds. Evolve and expand. Meditate and realise God.

A little meditation in the early morning hours and a well regulated life will give a balance and rhythm to our life and an inner spiritual strength and courage.

The raft of the Knowledge of the Atman will take you safely over the stormy waves of this great ocean of Samsara.

Shake off lethargy and faint-heartedness. Exert. Show manly fortitude. Success will be yours.

Yield not to despondence. Be lion-hearted. Strive, you will prosper gloriously in every attempt.

Learn the lessons of life. Learn to live rationally and righteously. Seek the way of Light. Be in tune with the Infinite.

Fight bravely the battle of life. Arm yourself with the shield of discrimination and the sword of dispassion.

All is but one stupendous whole. Know this spiritual oneness of existence by living a life of purity, inquiry, devotion and meditation.

Do not run away from evil. Rise above evil. Face it. Overcome it. Eradicate it. Bring in the Divine Light.

Let your life be dedicated to selfless service and spiritual endeavours. Let it be a source of inspiration to others.

Never allow defeat to overcome you. Be always courageous. Defeat is illusory; victory is real.

Find out your way back to God. Get out of this dark maze of Samsara with the help of the torch of discrimination.

This world is a bridge. Pass over it and reach the abode of life eternal; do not build over it.

Live not in yesterday, live not in tomorrow, but live, work, serve, love, purify, and meditate today.

RIGHT CONDUCT

Out of good life comes God-life. Goodness is the threshold to godliness.

Learn to live well, to live the true life, to live the life divine.

Do not postpone a good deed. Do it now. Think not that there is time enough in the future. What guarantee is there that you will live tomorrow?

Cease to do evil; learn to do good. Understand life. Live in harmony. Seek good company.

Make the mind free from the domination of fear and hatred.

Resort not to unrighteousness, whatever momentary benefit it may bring. You will have to pay heavily later.

Simple living is living in contentment with the minimum necessities of life.

Hear the teachings of saints and sages. Practise them. Elevate yourself above the ups and downs of the mundane, humdrum life.

Be frank and candid. Speak out your heart. Do not try to bottle up your emotions. But be careful and judicious in expressing them. You will have peace of mind.

Return good for evil. But do not encourage evil. Be self-dependent.

Give respect and sympathy to others. You will receive respect and sympathy from others.

Obey implicitly what your preceptor says; work selflessly, speak truthfully; love unselfishly; think rightly.

Return love for hatred. If you are not able to do that, be indifferent. But never meet hatred with hatred.

Cherish love in your heart, goodwill, toleration and sympathy for all mankind. Let your life be not one of lip-service. Let it be a living expression of love, sacrifice, wisdom and courage.

Do not twist words, facts and topics. Do not try to guise the truth. If the truth be unpleasant be silent. But do not resort to or support untruth.

Make your life a worthy expression of the spirit of goodness.

Purify your mind through good thoughts, good words, and good deeds.

Make your mind and speech one. Let your thoughts and words agree.

Practise the religion of simplicity. Have the motto of service and selfless love.

You should not postpone charity and prayer. You should do both the very moment the idea occurs in your mind.

Peace of mind is the fruit of a virtuous life. Therefore, lead the virtuous life.

Life without virtuous traits is like a desert without oasis.

ESSENCE OF DIVINE LIFE

To speak the truth at all events, to speak sweetly with love, to practise non-violence and celibacy, to behold the Lord in all beings, is Divine Life.

Love, truth and purity form the foundation of the edifice of Divine Life.

Character and devotion are the brick and mortar, with which you have to construct the walls of the Temple of Divine Life.

The Temple of Divine Life has four pillars, viz., meditation, purity, love and righteousness.

Through the means of service, love and meditation, Divine Life is lived.

The secret of Divine Life lies in the spirit of service and sacrifice.

No philosophy or religion in the world can teach anything better than: "Serve, love, give, purify; be good, do good; meditate, and realise."

Purify your heart. Purity is the very essence of religion.

Mortifying the body is not Divine Life.

Physical nudity and matted locks have nothing to do with Divine Life.

Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine.

The path of duty is the way to glory and eternal happiness.

The path of duty is the path of righteousness, and the path of righteousness is the only path of everlasting peace and happiness.

Aspire ceaselessly to live in the Divine. Strive ceaselessly to realise the Truth.

Work untiringly for the good of others.

To have faith and devotion, to serve the preceptor and the saints, to practise meditation, and to attain self-knowledge, is indeed a supreme blessing.

Without self-restraint there is no Divine Life. Do not mix much with people, but be friendly to all.

Children of immortality! Arise, awake, and lead the Divine Life of truth, purity, love and goodness.

Be merciful to all. Be kind to all. Love all. Renounce sensual pleasures. Meditate on the Divine. This is Divine Life.

The world is a composite whole. Do not entertain the spirit of separateness. In your heart and mind be one with all

The individual soul has to merge in the cosmic Soul. The human life has to transform itself into Divine Life. This is the goal of life.

Find out your Centre. Dwell always in this Centre. This Centre is Atman or your innermost Self.

Realise your real nature. Realise your Atmasvarupa. A lion should not bleat like a lamb.

Do not be pessimistic. Do not be negative in your approach. Be always optimistic and positive.

Your only duty is God-realisation. All other duties should only serve as a means to this final goal.

Put aside sorrow and grief. Identify not yourself with the perishable body and mind. You are the immortal Soul. Why should you grieve, when your real nature is joy eternal?

To get established in the Self, to do charitable and noble deeds, to be pure at heart; this is indeed a supreme blessing.

Spiritualize your activities. Dedicate all your actions, as an offering to god. Practice detachment and self-surrender. Live in God.

Awake from the slumber of ignorance. Be dispassionate. Learn to discriminate. Meditate. Sleep no more! Behold the dawn of wisdom in your heart.

Lift the veil of human imperfections. Behold your real divine nature.

INROADS TO DIVINE LIFE

Seek first the spiritual kingdom within you.

Realise fully the message of unity of life and the divine purpose behind it.

Stick to the fundamental principles of a noble life. Reorientate them to suit the changing times and conditions.

Never compromise on your fundamental principles.

Unfold all the latent potentialities of your soul through leading the Divine Life.

Escape from the world is not a solution, but freedom from worldliness is what is desired.

Live in agreement with nature. Use your discriminative faculty. You will be happy, healthy and wise.

Swerve not from the path, whatever be the distraction and unfavourable circumstances. Be rooted in the ideal. The struggle may be difficult in the beginning. But later you will reap a heavy harvest.

Allow not wealth to harden your heart. It should be utilised for the good of others.

Be a servant of the poor, be a lover of the poor, be a devotee of the poor, be a brother of the poor, be a helper of the poor, be a healer of the poor. Your life will be blessed.

The greedy, the proud, and the covetous have no peace. The contented and the humble enjoy the blessing of peace.

Give; charity creates the feeling of oneness.

Give a little of cold water to the thirsty; give a few grains of food to the hungry; speak a few kind words to the afflicted. The Lord will bless you.

Seek to live with all in love and kindness, for who knows where or in what guise the Lord Himself will come to you.

Be a friend to the animals; serve the animals. The Lord dwells in all creatures.

FEEL THE DIVINE PRESENCE

If you can always remember that God is watching all your thoughts and actions, then you will not entertain evil thoughts or do evil actions,

Whatever you eat or drink, or whatever you do, first offer to the Lord.

Co-operate with the divine forces, and work for the promotion of peace and harmony.

Be not dogmatic and fanatic; be catholic broadminded, and all-inclusive.

If the brute in you triumphs, love will have no scope to flourish.

Trust in the love and wisdom of God. You will be free from fear and worry.

A man of discrimination is always careful, vigilant and circumspect. He always watches carefully his thoughts.

Repentance is asking for the forgiveness of the Lord with real tears of grief, and imposing some discipline on oneself in the form of Tapas.

By feeling Lord's presence everywhere, you can become fearless, and enjoy infinite peace and bliss.

Rise above all sects, cults, and creeds. Sectarianism is an antithesis to spiritual life.

The sure way to Perfect Life is pointed out in the Gita. The message of the Gita is the Yoga of Synthesis, with special emphasis on any one of the particular aspects of Yoga chosen according to the temperament of the aspirant.

Disseminate the message of equality, unity and cosmic love.

Dissemination of spiritual knowledge is the noblest form of service to humanity.

Spiritual enlightenment can only come from those who have attained such enlightenment within themselves. The blind cannot lead the blind. One who has seen the Light only can show the Light to others.

Only he is called great, who is merciful, who is endowed with self-restraint, righteousness and wisdom, who radiates joy and peace, who sheds divine light and lifts up the people from the quagmire of Samsara.

The perfect man is a beautiful combination of "the head, the heart and the hand.”

As the rivers flow into the ocean, so may you flow on to the Absolute, the ocean of bliss immortal, where there is no diversity, no disharmony, and no imperfection.

Two letters lead to death; three letters lead to immortality. Mama (mine) leads to death; Na-mama (not mine) leads to immortality.

Desire nothing. Fear nothing.

Sparks of the Divine Flame! Back to the Divine Flame! Be one with the Divine Flame.

Meditate on this formula: "Nothing exists; nothing belongs to me. I am neither body, nor mind. Immortal Self I am."

SAYINGS OF SWAMI SIVANANDA-I

1. Dharma is the gateway of Moksha.

2. A meditative life contributes to the Supreme illumination.

3. Prayer is the wing to fly to God.

4. Victory over the mind is certainly victory over death.

5. Purity is the key by which the door of intuition is opened.

6. Vairagya is the gateway to the knowledge of Brahman

7. He who denies the lower self rises to the Immortal.

8. Virtue is the passport to enter the realm of intuition, through Samadhi.

9. Life is a tremendous battle with ignorance. 10. The birthright is to attain Immortal Bliss.

11. Samadhi is awareness of Reality or Para Brahman.

12. The best wealth is the knowledge of the Self.

13. Grieve not for that which you have not.

14. Restrain your speech and mind.

15. Be refined in your conduct.

16. Be candid in your ways.

17. Love is the greatest power on the earth.

18. God is Light.

19. Pleasant is the spiritual path that bestows Immortality.

20. Pleasant is Sadhana which helps to control the mind.

21. Pleasant is Samadhi which brings union with the Absolute.

22. No spiritual practice is successful without detachment and desirelessness.

23. Equal vision is wisdom.

24. Yoga is an instrument for removing the obstacles to Jnana or wisdom of Atman.

25. Truthfulness is the highest virtue.

26. Happiness is to one who is pure, and is endowed with dispassion, discrimination and self-restraint.

27. Worldly life is Apoorna, imperfect, limited.

28. There can be no religion without Vairagya.

29. Look within; Learn to discriminate. Become wise.

30. Adopt the triple motto; Ahimsa, Satya and Brahmacharya.

31. Bear enmity to none.

32. Perseverance will get success in everything.

33. Spiritualise all your activities.

34. Truthfulness and purity will inherit the Kingdom of God.

35. A sage is a fountain of spiritual wisdom.

36. Guru is God Himself.

37. Every disease is a Karmic purgation.

38. He is ever blissful who longs for nothing and fears nothing.

39. Whenever there is Raga, there is fear.

40. Lust and greed are hindrance to renunciation.

41. Man is changed by every thought he thinks and by every action he does.

42. The first lesson in the scripture of man's life is prayer.

43. Time is more precious than money.

44. Little acts make great actions.

45. Be active but not noisy.

46. Laziness is the father of disappointment and failure.

47. Always strive to lead an inner spiritual life in your own Atma.

48. Obey the law, and you are blessed.

49. Maintain always serenity under all conditions and circumstances.

50. Practise discrimination, dispassion and determination.

51. Be calm and courageous.

52. Hear, see and do what is auspicious, you will attain Self-realisation.

53. Religion, philosophy and meditation must go hand in hand.

54. Be simple, humble and childlike. 55. Samadhi is a spiritual rebirth and life eternal.

56. Memory is a mental activity which brings pleasure and pain.

57. Divine Grace is the fruit of Self-surrender.

58. Truth is Brahman which reveals itself only to those who seek and love it.

59. There is no short-cut to God-realisation.

60. Vedanta is final reality.

SAYING OF SWAMI SIVANANDA-II

1. Man is essentially divine.

2. Goodness is man's real condition.

3. Perfection is man's heritage.

4. Immortality is his birthright.

5. The light of light is within you. Know This and be free.

6. To become divine is the aim of life.

7. Man is the master of his destiny.

8. Covet not others' property.

9. Speak not harsh words, vulgar words.

10. Piety, nobility, truthfulness and divinity overcome all obstacles.

11. Let truth, purity, humility, tolerance be the watch-words of your life.

12. He who lives well, preaches well.

13. Lust, thirst for sensual pleasure, selfishness, are the origin of suffering.

14. Trust not the senses and the mind.

15. Be not slave of the world.

16. Be cordial in your ways and refined in conduct. Shed jealousy, anger, hatred and malice.

17. True life is life unconditioned. It s life in the Eternal or the Absolute.

18. Love of God gives real meaning to life.

19. The way to Eternal Bliss and Immortality is to serve, love, meditate and realise.

20. The name of the Lord is the key to the door of immortal life.

21. The goal of life can be attained only by the realisation of Brahman.

22. He who realises the truth of Advaita will be ever free from delusions and sorrows.

23. To know the Infinite is to become the Infinite.

24. Brahma-jnana or illumination confers freedom from bondage while living.

25. The eye of wisdom is the eye of love.

26. To love God is to worship God.

27. Parabhakti leads to Mukti.

28. Love of God is more a practice than a philosophy.

29. Love divine is something not to be preached but to be practised.

30. Love is diffused wisdom.

31. He who loves understands.

32. In and through devotion comes realisation of Atma.

33. The company of saints will develop dispassion and devotion to the Lord.

34. He is never alone who recites the Name of the Lord.

35. Prayer is direct talking to God.

36. Self-surrender is a direct and valid mode of God-realisation.

37. The Guru is in no way different from your Ishta Devta or God.

38. Freedom is a thing to attain through renunciation and mediation.

39. Knowledge of Truth is won only through patient effort and constant vigilance.

40. Blessed is he who has realised the Truth.

41. Happy is he who has attained Self-realisation.

42. Self-control, self-purification, self-analysis, self-denial and meditation on Atma lead to Self-realisation.

43. Divine grace is essential for Self-realisation.

44. A pure heart is an abode of bliss and peace.

45. Hold fast to that which is good.

46. Jealousy is only another form of anger.

47. Hatred is a child of ignorance.

48. Patience is the highest asceticism.

49. Patience gives success in every understanding.

50. Violence is the crime.

51. Courage is a companion of the soul.

52. Purity of mind results in happiness.

53. To go beyond mind is to go beyond time, space and causation.

54. Desirelessness is the greatest wealth.

55. A truly pure and Sattvic desire never remains unfulfilled.

56. Dispassion is the gateway to liberation.

57. Sannyasa is a supreme means of liberation.

58. Hatred can be conquered by love and not by hatred.

59. A simple life will give peace and contentment.

60. Keep good company or none.

SAYING OF SWAMI SIVANANDA-III

1. “Bear no ill-will towards anyone. Even if someone behaves rudely towards you, be kind to him. Serve him with divine Bhava. Then alone will you have self-purification and enjoy peace.

2. The Reformer's path is strewn not with roses, but with thorns, and he has to walk warily. He can but limp, but dare not jump.

3. Do not blame the Teachers. Jesus and Buddha, Sankara and Ramanuja, the Sikh Gurus and the Jain Tirthankaras-all have lived and died for you. The Teachers have always given you more than you deserve. Bow to them. Prostrate yourself before them. Garland their portraits. Read their scriptures. Follow their teachings.

4. Remain in the world. But do not be worldly-minded. Lead a well-regulated systematic and disciplined life, combined with spiritual practices. Have a programme of your daily activities. This is most essential. A daily routine must be maintained.

VOICE OF SWAMI SIVANANDA

This Samsara is essenceless. It is sapless like the stem of plantain tree. It will vanish ultimately when you attain Samadhi.

Commence your journey on the divine path form today. All your anxiety and worry will end then and there.

Develop a correct value of life here. It is not full. It is not perfect. There is always a sense of want.

This world which consists of friends, enemies and neutrals, which affects you with pleasure and pain, is only a creation of your mind which is a product of ignorance.

Be thou in this world as though you are a passer-by on the road, or like lotus-leaf in the water.

What have you to do with wealth? What have you to do with relatives? How shall your wife bestead you? All should surely die. Seek the Immortal Atma hidden in the cave within your heart.

Consider yourself a sojourner, here, having come here with a definite mission, for attaining Self-realisation.

Regain your lost divinity. There is no time to lose. Death marches close to your heels.

Will you for ever be sunk in the mire of Samsara? Come out of thy narrow ruts. Become a Yogi. Overcome the self by the self.

Seek the Immortal, all-blissful Soul within. You will enjoy everlasting happiness and peace. Go beyond all that causes duality.

The cause of death is birth.

The cause of pain is pleasure. It is divinity that shapes not only your ends, but also your acts, your words and thoughts.

Where is peace? It is in the heart of a desireless man, who has controlled his senses and the mind.

Take the fullest advantage of this human birth. Have a real inner, divine life. May divine grace illumine your spiritual path. May the divine power actuate you to perform great deeds. May the divine grace transform you into divinity.

There can be no religion without Vairagya.

The essential condition of spirituality is the annihilation of lower self and desire for sensual pleasures.

If you can get over the thirst for carnal pleasures in life you have almost conquered all your enemies.

When you are free from attachment to all external objects, the mind will be at peace.

Do not bother about spiritual experiences. Go ahead with your Sadhana. Knowledge dawns of its own accord.

Sadhana should be as much a part of your daily life as eating, drinking and breathing.

Do not tell anybody except your Guru, the realisations and the visions, and other experiences, that you get during your Sadhana.

ADVERBIAL COMMANDMENTS OF

SWAMI SIVANANDA

Study diligently;
Obey implicitly;
Endure courageously;
Eat slowly;
Sing fervently;
Apply tenaciously;
Think usefully;
Act righteously;
Persevere patiently;
Speak sweetly
Walk gently;
Pray whole-heartedly;
March boldly;
Stick resolutely;
Meditate seriously;
Realise quickly;
God be with you;
Peace be unto you.

Om Tat Sat. Om Shanti.

TWENTY IMPORTANT

SPIRITUAL INSTRUCTIONS

By

H.H. Sri Swami Sivanandaji Maharaj

1. ***BRAHMA-MUHURTA***: Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. ***ASANA***: Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.

3. ***JAPA***: Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.

4. ***DIETETIC DISCIPLINE***: Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk,

5. ***MEDITATION-ROOM***: Have a separate meditation-room under lock and key.

6. ***CHARITY***: Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.

7. ***SVADHYAYA***: Study systematically the Gita, the Ramayana, the Bhagavata, Sri VishnuSahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.

8. ***BRAHMACHARYA***: Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation-Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

9. ***PRAYER SLOKAS***: Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. ***SATSANGA***: Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.

11. ***FAST ON EKADASI***: Fast on Ekadasi or live on milk and fruits only.

12. **JAPA MALA**: Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.

13. ***MOUNA***: Observe Mouna (vow of silence) for a couple of hours daily.

14. ***SPEAK THE TRUTH***: Speak the truth at all cost. Speak a little. Speak sweetly.

15. ***PLAIN LIVING***: Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.

16. ***NEVER HURT ANYBODY***: Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. ***DO NOT DEPEND UPON SERVANTS***: Do not depend upon servants. Self-reliance is the highest of all virtues.

18. ***SELF-ANALYSIS***: Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.

19. ***FULFIL DUTIES***: Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachard).

20. ***SURRENDER TO GOD***: Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati)

Om Santih Santih Santih!

This is the essence of all spiritual Sadhanas.

This will lead you to Moksha.

All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.